

Zion's Herald

WEDNESDAY, DECEMBER 19, 1900



"Born the King of Angels." By M. Stokes



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A World-Wide Watch Night Call

THE last watch night of the departing century is at hand. The University Senate, a body representing every minister and member of the Methodist Episcopal Church, assembled in the very city in which this church was first organized, feels itself profoundly moved to issue to all its constituents a resolution and a word of exhortation:

Resolved, That, in the judgment of this body, there should be held on the last day of this month, in every pastoral charge in our communion, a special service or series of services, carefully planned and pre-arranged, to secure to the charge a mighty reinforcement of its religious life.

The reinforcement aimed at should include the acquisition of new Christians, new spiritual gifts for Christians of longer standing, new skill and power in the use of both.

Such a reinforcement cannot be had apart from the use of means. Human lips must teach the untaught, human hands must lead back the misguided, human hearts must sorrow over others' sins. There must be personal sacrifice, the elder serving the younger, the greatest the least, the richest the poorest, the wisest the least wise. There must be intercessions in the closet, in the family, in the school, in the college, in the house of worship — intercessions uttered and unutterable. The work of bringing the church to its maximum of life-giving power and the work of Christian education are one and the same, now and forever, one and inseparable.

The watch night of 1900 should be the spiritual daybreak of millions at our altars. For this let us daily and hourly pray. And while on bended knees we unitedly thank God for the stupendous victories of a hundred blessed years, let us most humbly confess our past and present feebleness of faith, and with strong crying and tears constrain an outpouring of His Spirit commensurate with the appalling needs and with

the inconceivably glorious possibilities of the dawning century.

"The year of jubilee is come,
The century of harvest home!"

By order of the University Senate,
WILLIAM F. WARREN.
Baltimore, Md., Dec. 7.

Boston Wesleyan University Alumni Association

The Wesleyan University Alumni Association of Boston held what may be regarded as perhaps its most successful dinner, at the Westminster, Copley Square, on Wednesday evening last. The guests of the Association were President Raymond, Prof. Atwater, and Undergraduate Yarrow from Wesleyan, Prof. Dixon representing Dartmouth College, and Prof. C. H. Judd, of the University of New York, representing the New York alumni.

The president, Rev. C. A. Littlefield, in opening the formal after-dinner speaking, dwelt upon the changes that are rapidly taking place in our educational system as a result of a more thorough and scientific study of educational problems, declaring that it is not now perhaps so much for the college to tell educational institutions of other grades their place as to find its own. He argued that the road was now too long if not too hard from the grammar school to the completion of a university course of study, insisting that questions of utility, if not regarded as valid theories of education, must yet be reckoned with as facts. He urged that time should be saved by putting the work now done in eight years in the high school and college into six, cutting off two from the high school and bringing the college nearer to the people. As he brought the college nearer to the people, he would carry the university higher up, making it a highly specialized seat of learning.

President Raymond and Prof. Atwater gave admirable addresses on the present condition and favorable progress of the University, showing breadth and thoroughness in the work and a deep ethical and religious spirit as pervading the college body. The financial increase for the year, from endowment, annuities and gifts, amounts to nearly one hundred thou-

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sand dollars. The faculty consists of 32 instructors, and there are 340 students. In all 154 courses of study are open to the students. The University is taking hold upon life as is seen by its many lines of investigation and its far-reaching sphere of influence.

Much interest was taken in the address of Prof. Dixon, who was specially invited to speak of the new School of Administration and Finance which has been opened at Dartmouth, the purpose of which school is to give a thorough course in business training somewhat as a profession, after a four years' course in academic study. It is hoped by this school to train men ethically as well as to deal successfully with great commercial and industrial interests.

Prof. J. H. Pillsbury reported for the visiting committee to the University, referring to evidences of progress and making many happy suggestions which the graduates might well carry out. Mr. Yarrow, left tackle on the victorious foot-ball team, and president of the senior class, brought a handsome greeting from the undergraduates. Rev. F. C. Haddock and Rev. B. F. Simon also spoke. The young alumni of this vicinity, organized as a Wesleyan Glee Club, composed entirely of local talent, furnished exquisite music, giving to the occasion the decided flavor of a college affair.

The following officers were elected: President, R. F. Raymond, '81; vice-president, E. D. Towle, '74; secretary, F. L. Brown, '98; treasurer, G. A. Rich, '96; visitor, J. C. Packard, '86; fraternal delegate, C. S. Hill, '92; executive committee, C. DeWitt Marcy, '95, W. L. Snow, '94, H. I. Harriman, '96.

Taking Care of Their Own

THE ministers of the six New England Conferences must take care of their own paper. Special agents are pressing undenominational papers into our homes, and ZION'S HERALD and its beneficiaries, the worn-out preachers and their families, will suffer unless our ministers specially exert themselves in the support and defense of their own.

Every old subscriber retained, and every new one secured, is a substantial help to the superannuates. No interest should appeal so deeply to the ministers in our borders as ZION'S HERALD. Tell the people about the Wesleyan Association and the paper. Save all the old, and secure many new, subscribers. Now is the time!

As a child grows faster than a man, so the proportion of building materials in the child's food should be greater. Mellin's Food is rich in the elements requisite to form new tissues for growing bodies. The child fed on Mellin's food does not outgrow his strength, and while he grows fast, his flesh grows firm and his strength is maintained.

**CARVED MORRIS**

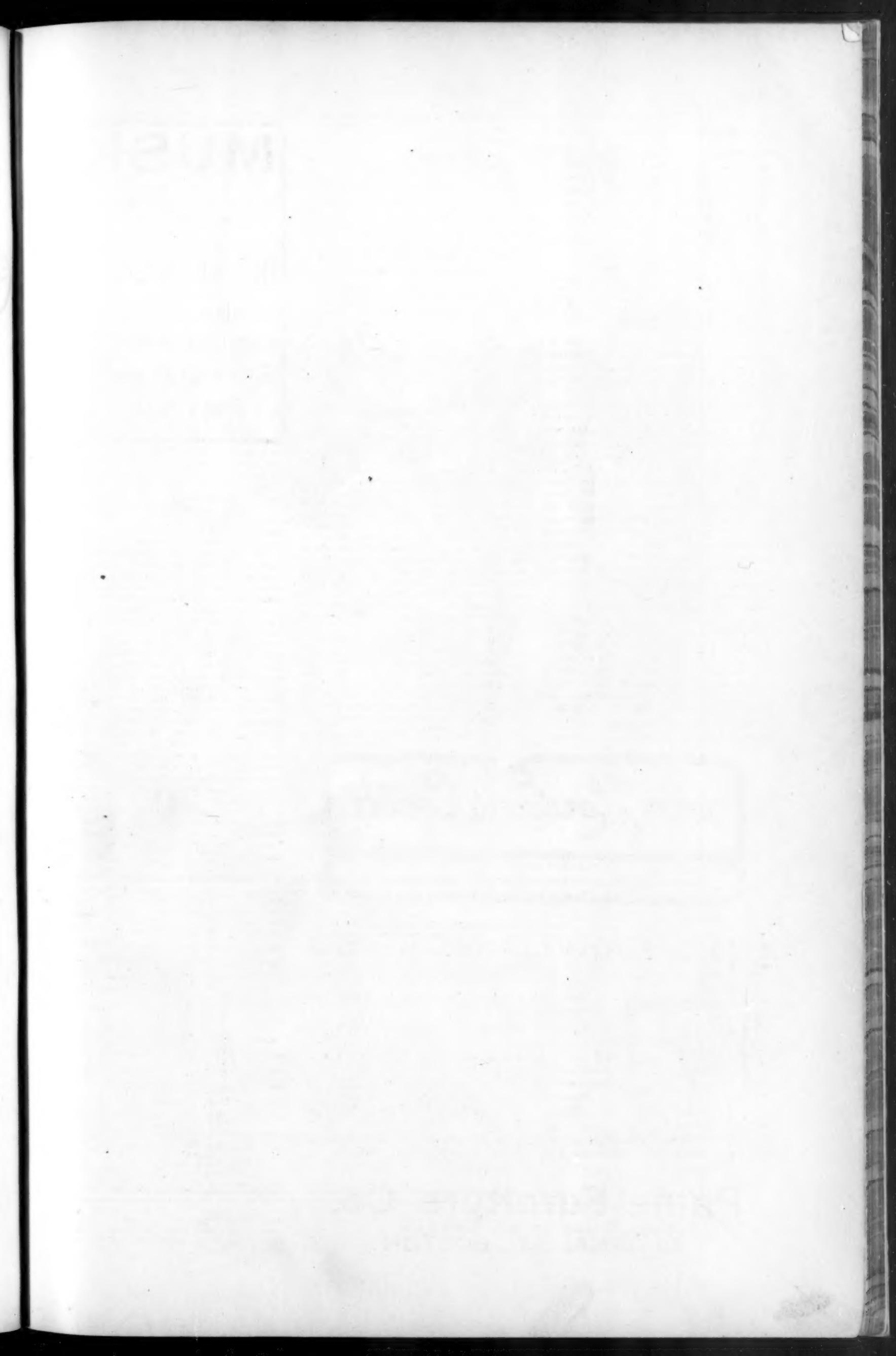
Here is one of the handsomest carved Morris frames that was ever seen in Boston.

The satyrs' heads on the forward posts are nearly a foot in height, and they are chiseled with wonderful precision. It is not a mere carved head; there is an expression and compelling power in the face that is seldom attained in ordinary carving.

The wood is white oak, quartered, with golden finish. There are four adjustments to the back. The cushions are covered with green velours. Carved claw feet and broad arms.

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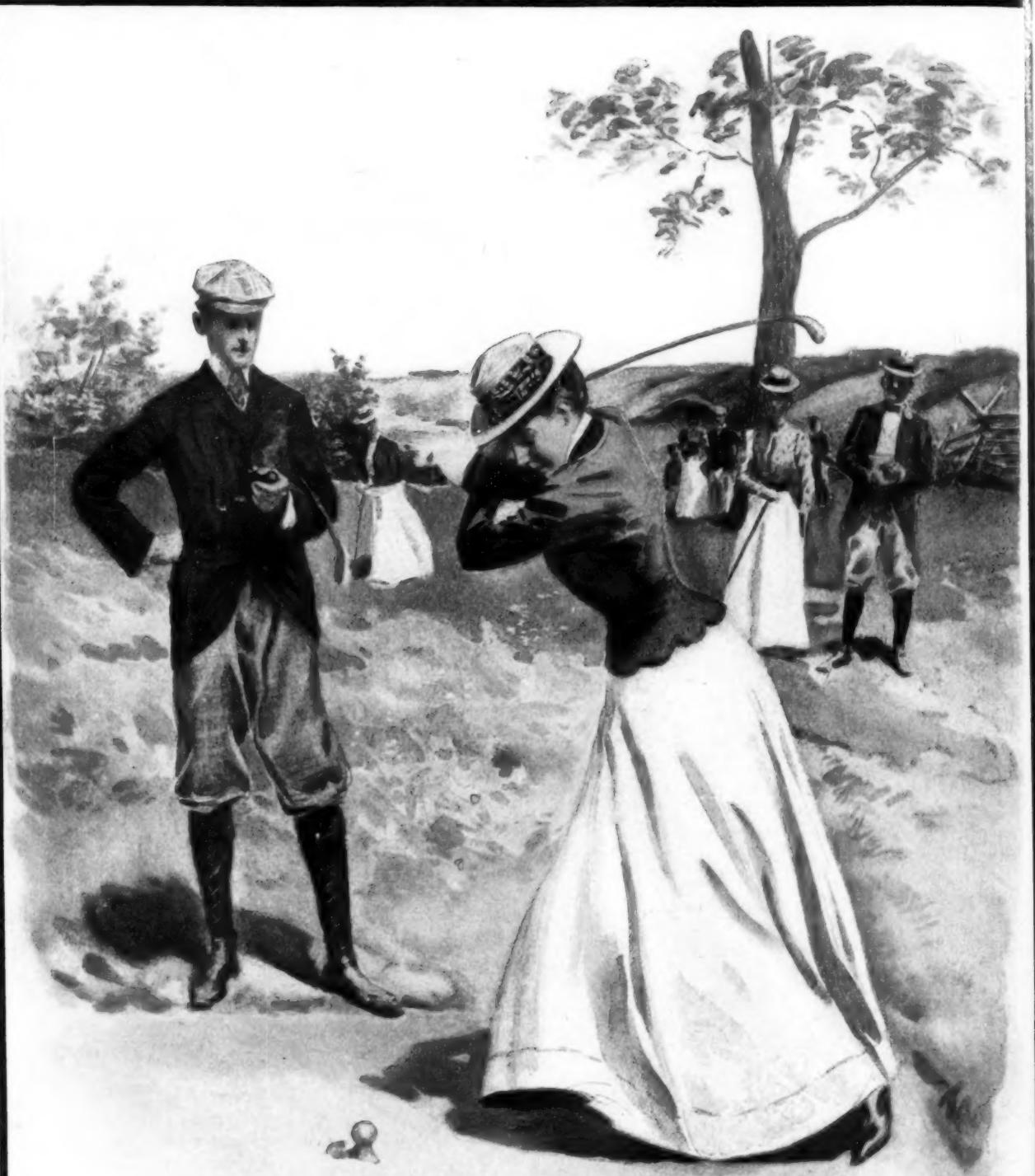
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I V O R Y



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CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Millenary Celebration

Alfred, fourth son of Ethelwulf, died in the year 901, if we may accept the doubtful chronology of that early time. He had reigned some thirty years. From his reign dates the aggressive history of Anglo Saxonism. Among all the rulers whom this world has known, there is none whose life-work "has had a continuity and organic development, a moral and spiritual majesty," equal to that of King Alfred the Great. A distinguished English sculptor has nearly completed a bronze statue of the king eighteen feet high, to be placed in the Memorial Hall at Winchester, England, his place of residence and burial. About \$150,000 has already been raised in England for the celebration of the "millenary of King Alfred." All English-speaking people will be asked to join in the celebration. Philadelphia, under the lead of Provost Harrison of the University of Pennsylvania, has already subscribed \$1,000 and is taking the lead in the movement in America.

Postmaster General's Report

The Post Office Department is of interest to more people than all the other departments combined, for its efficiency means the personal convenience of city and country alike. The excess of expenditures over receipts amounted to \$11,411,779.65 in 1897, but fell to \$5,385,688.70 last year, and the Postmaster General estimates that the deficiency for the year ending June 30, 1901, will be \$4,634,307. The perpetuation of evils which have insidiously grown up through the ingenious perversion of the laws is wholly responsible for the deficit. There is no more reason why the Government should carry newspapers at a loss of about six cents a pound than there is for its undertaking to transport the products of the farm at one-seventh the actual freight charges; but even with this serious burden all the difficulties in the way of an extension of the conveniences of postal facilities would be removed if the abuses of this particular privilege could be cut off. The elimination of these abuses, according to the official estimates, would result in a saving sufficiently large to extend rural delivery over practically the whole country. Such an extension would benefit more than

twenty million inhabitants; the perpetuation of the abuses benefits less than twenty thousand, probably.

Political Parties in Cuba

Out of the confusion of Cuban affairs three political parties have emerged. They are known as the National, the Republican, and the Union-Democratic. The Nationalists are radicals who want full sovereignty for Cuba, but they do not want it enough to fight for it. They would consent that the United States exercise some disguised supervision of their national affairs. The Republicans are more radical. They want full independence. It is claimed that they are willing to go to war with the United States, if necessary, in order to secure it. They are utterly opposed to any supervision of their affairs by any foreign country whatever. They demand full diplomatic rights, and an army and navy sufficient for their defence. It is this party which very largely controls the present Constitutional Convention. The Union-Democrats say that while they believe in the full independence of Cuba, they would be very glad to be relieved of the necessity of maintaining an army and navy in order to protect their national rights, and for this reason they are in favor of having the United States exercise supervision over Cuba's foreign relations. The battle for supremacy lies between the Republicans and the Nationalists. It will be seen that the spirit of the Republicans is anti-American, and evidence is not wanting that this spirit is likely to prevail. It will require the most delicate management on the part of the United States to maintain friendly terms with the Cubans until Constitutional Government is established.

Opening the Great Lakes

The canal across the Isthmus of Panama is not the only deep waterway in which the United States is interested. Congress now has in its possession a report on a projected canal from the Great Lakes to the Atlantic, involving an expense of from \$206,258,000 to \$326,892,000, and an annual outlay for maintenance of from \$2,343,478 to \$2,980,000; the larger figures representing the expense of a thirty-foot canal, and the smaller a twenty-foot. The route recommended is from Lake Erie to Lake Ontario via La Salle and Lewiston, thence to the Hudson River via Oswego and the Mohawk Valley. The advantages of this route are manifest, and the fact that it lies wholly within the territorial limits of the United States will commend it; but it is likely to be many years before such a gigantic undertaking is authorized by law. There is no doubt that it would revolutionize the foreign trade, for if such a waterway were opened, it would afford a

passage for the largest ocean-going steamers and materially reduce the cost of transportation to foreign markets.

Inauguration at Charleston, South Carolina

On Tuesday of last week a number of citizens representing the State of South Carolina in general, and the city of Charleston in particular, held a meeting in which they "inaugurated" a Fair which they expect to open a year from this time. It will be called the South Carolina Inter-State and West Indian Exposition. Both the city and the State have made generous contributions, and it is confidently expected that Congress will come to the aid of the Fair (the Senate has passed a bill to appropriate a quarter of a million dollars). While it will doubtless be of much service in acquainting the visitors with the multiplication and the diversification of Southern industries, it is likely to result in much larger benefits in the way of trade with the West Indies. Charleston was at one time considered the commercial rival of Boston and Philadelphia. It is quite within the reach of the wide-awake merchants of the city to obtain a large share of the trade which is now controlled by cities further north, and this feature of the Exposition will be likely to bring the best financial returns.

Opening Up Siberia

Siberia already ranks as the fourth gold-producing country, and exports more than \$25,000,000 of gold annually. An English company, with a capital of \$5,000,000, has just secured a concession of 370,000 acres of land in the Amoor territory. So large a concession indicates the value of the mineral products of Siberia. The agricultural interests are being developed quite as rapidly as the mineral industries.

Within the last thirteen years more than 1,000,000 immigrants have settled in Siberia, and nearly one-quarter of this number went there last year. During the first three months of the year 1895 the Trans-Siberian Railroad carried 211,000 passengers and 64,080 tons of freight; during the first three months of 1899 it carried 1,075,000 passengers and 735,617 tons of freight. When it is remembered that the road is unfinished, it will be seen that an increase of passenger traffic amounting to 410 per cent. and an increase of freight traffic of 1045 per cent. in four years, means a great deal. The Trans-Siberian is but little further north than the Canadian Pacific. The fruitfulness of the Dakotas, of Manitoba and Saskatchewan and Peace River Valleys may be more than duplicated in Siberia. A strip of virgin soil, 350 miles wide and more than 2,000 miles long, is one of the advantages which Siberia is offering to new settlers. The school atlases that once branded our Great Plains as the

"Great American Desert" have passed away with the opening of the trans-continental roads. The time is near at hand when a corresponding change will take place in that part of the atlas which is devoted to Siberia.

Troublesome Treaties

The last official act of President Taylor was to sign the Clayton-Bulwer Treaty. It was believed that it would facilitate the construction of a canal from the Atlantic to the Pacific, but it now turns out to be the chief obstacle in the way. Unlike most international agreements, it makes no provision for its own abrogation under such circumstances as now exist. It contains the unfortunate stipulation that "Neither the United States nor Great Britain shall obtain or maintain any exclusive control over the canal." To recover ourselves from this anomalous position, a convention, known as the Hay-Paunce-fote Treaty, was signed last February. The British claim that Lord Salisbury, in a spirit of accommodation, granted every favor we asked; but when the Senate at length came to consider this new treaty, it added first one amendment and then another, and in the shape in which it is likely to issue from that body there is no expectation that Great Britain will accept it. While all treaties are discussed only in executive session, there does not seem to be any secrecy about the present one, if the reports published from day to day are to be relied upon. There is a very pronounced sentiment that the canal should be built by Americans, primarily for Americans, securely neutralized, and open to the commerce of the world on such equitable terms as will commend themselves to all nations. It is a great pity that so many irrelevant questions have been forced to the front just at this juncture.

Washington's Centennial

On Wednesday of last week the celebration of the centenary of the nation's capital began with a reception at the Executive Mansion. The President received the Governors of many States and Territories, with their staffs, and other distinguished guests, in the forenoon. This was followed by a meeting in the east room, where a large audience listened to carefully prepared papers by Colonel Bingham, U. S. A., Commissioner Macfarland, and Governor Shaw of Iowa. After these exercises a large company sat down to lunch served in honor of the visiting Governors, which was said to be one of the most elegant affairs in the history of the White House. At 1.30 the President was escorted to the Capitol by a long procession of military and civic organizations in which the Governors and their respective staffs were not the least imposing. Ten of the original thirteen States were represented. Arriving at the Capitol, the President reviewed the parade, and then went to the House of Representatives, where Senator Frye of Maine (as presiding officer of the Senate) was given charge. Addresses were delivered by Representatives Henderson of Tennessee and Payne of New York, and Senators McComas, Daniel and Hoar. Throughout the various exercises there was a spirit of grateful pride that the nation possesses a capital city

worthy of its homage, and undaunted faith that the good work already done will be supplemented by renewed devotion to the plans and dreams of those wise fathers of the Republic who were bold enough, and far-seeing enough, to attempt the task of transforming a wilderness into one of the most beautiful cities of the world.

From the Sixth Congress to the Fifty-Sixth

The Sixth Congress was the first to meet in Washington, one hundred years ago. It was composed of 32 Senators and 112 Representatives. Virginia and Massachusetts were the two great States; the former being allowed 20 seats in the House, and the latter 19. From the Northwest Territory came a single delegate (Wm. Henry Harrison). The Fifty-sixth Congress has 90 Senators and 357 Representatives. The country which General Harrison represented in 1800 is now represented by 12 Senators and 85 Representatives—the great States of Ohio, Indiana, Illinois, Michigan, Wisconsin and Minnesota having been carved from a single Territory since then. All that part of the country lying west of the Mississippi had not a single delegate in the first Congress that assembled in Washington, but it now has 36 Senators and 87 Representatives. These figures will give some idea of the growth of the nation during the century.

Kitchener and the Boers

During the early part of last week General Knox was engaged in a running fight with DeWet. The Boer commander was driven north towards Reddersburg, and into a corner formed by the Caledon and Orange Rivers and Basutoland, which the British held. He escaped from this trap, crossed the Caledon, and doubling back, rushed through the British lines towards the north. At Nootgedacht, only twenty miles from Pretoria, the Boers caught four companies of the famous Northumberland Fusiliers with eighteen officers and 555 men. In the Zastra district a Boer force surrounded a party of Brabant's Horse and compelled 120 of them to surrender. It was a week of disaster to the British; DeWet is still uncaptured; the Boers are showing increased activity; and Kitchener is urging the War Office to send him all the available mounted troops without delay. Later news is to the effect that, after another severe battle, a large force of Boers were surrounded and totally defeated near the Orange River.

Mississippi's Constitutional Amendments

Misled by a telegram which appeared in one of the most reliable of the New York dailies, under the date line "Jackson, Miss., Nov. 1, 1900," it was stated that Mississippi would pass a constitutional amendment by which the burden of the education of the children of the Negroes would be thrown on the colored people, and the children of the white race would be educated in schools supported by taxes paid by the whites. In a very courteous editorial note the *Nashville Christian Advocate* (Church South) called attention to the fact that no such amendment was contemplated. An official communication from Mississippi's Secre-

tary of State, in answer to an inquiry shows that two amendments were passed, but neither of them contemplates separating the school funds. The nearest approach to the suggestion is Amendment No. 1, which provides that the poll taxes shall hereafter be devoted to the schools of the county in which they are collected instead of being paid into the State treasury and distributed *pro rata*. It is a matter of regret that so serious a misstatement should have been made, but at the time there was no reason for calling in question the accuracy of the telegram referred to above. Mississippi expends \$1,600,000 annually for her common schools, and with the revenues at her disposal she can hardly be expected to do much better than that.

Death of Dr. Bartol

Rev. Cyrus A. Bartol, D. D., died on Sunday at the age of 87. As pastor of the West Church (Unitarian) for fifty-two years, he was one of the best known of all the members of that denomination. He heard Father Taylor preach the sermon at the dedication of the Bethel, and at once recognized the power of this great apostle to seamen. It was natural that this radical of the radicals should be attracted to Father Taylor, and that their friendship should become so marked that when Father Taylor died, Bartol could say that he knew him and loved him as well as any one did outside of his immediate circle. There were many tributes paid to Father Taylor's memory, but none more critical, just and appreciative than that which came from the lips of Dr. Bartol.

Events Worth Noting

Congress will adjourn for the holidays Friday, and will reassemble Jan. 3.

The pension bill as agreed upon in the House Committee, carrying an appropriation of \$145,145,230, was passed last Monday in thirteen minutes.

The Hawaiian Planters' Association has offered prizes of \$2,000 for the best plans for a machine to cut cane, and \$3,000 additional if the design is accepted and proves of value.

There have been but 271 divorces granted in the Dominion of Canada since the confederation thirty years ago. The population of Prince Edward Island is 100,000, and not a divorce has been granted there in thirty years.

A dispatch from India states that the Gokteik viaduct in the Shan Hills has been successfully completed and turned over to the railway company. This viaduct, which was built by an American company, is the highest railway bridge in the world.

The steamer Sierra, which sailed from San Francisco for New Zealand last Thursday, carries a member of the Fish Commission and 500,000 live salmon eggs which he is taking as a present from this Government to the New Zealand Government.

After the British Government reported that it could find no trace of a Philippine Junta in Hong Kong, attention was turned to other places, and the Portuguese settlement of Macao, on the Chinese coast, found to be a centre of insurgent activity.

Eudora, De Soto County, La., elected seven town officers recently; only eight votes were cast, and seven of these were cast by the candidates themselves. This is a record that even the South will find hard to beat.

THE HOLY FAMILY

THREE is a picture which is sure to flash out in the field of our imagination whenever we think of the Christmas story. It will be composed of a mother and a child and the dimmer figure of a man. The centre of light will be the form of the baby, and the figure of the man will be lost in darkness only because of the light which shines from the face of the child. And this is the Holy Family, which the masters and beginners in pictorial art have alike loved to draw for us.

There is a precious truth in this fact that Jesus, the supreme gift of God to men, the greatest thing that God could do for His children, was born into a family, grew up as a boy in Nazareth, and fulfilled every condition through which we pass as members of a family, save that He himself had no home of His own. He came to make every family a holy family. There is a sacredness about the home which is deeper than the sanctity of shrines and temples. There is a nobler privilege in being head of a household than in wearing priestly robes.

The tendencies of our present life do not make for holy families. Men are crowded with work and worry; women are invited into an enlarging area of social care. Young married people are too often unwilling to assume the responsibilities of household and family life. And these things are true pre-eminently with that class of cultured and well-to-do people from whom the world has the right to expect most.

And therefore we need this practical lesson of the Holy Family at this Christmas season. Only a few weeks ago some one said most truly: "The best club a man can join is composed of himself, his wife, and a little child." It will be a sad day for us when we must confess that the unity of our homes has been broken and their sacred fellowship invaded by any club or society. The family is the social unit. The home is the source of light and power. There was only a cave and a stable for the humble Nazareth pilgrims who vainly sought shelter in the Bethlehem inn; but when the soft breathing of the child was heard, it was a holy family that was sheltered in the strange place. The ties that link the members of a home circle together are independent of external surroundings. The family is where love is; and where love is perfect there the family is holy. If there can be a heart like Mary's, and a stalwart soul like Joseph's, and a little child to link them both together—there is the holy family. And anything that would pollute or destroy it must be fought to the death as the foe of man and God.

JOSEPH OF NAZARETH

IT is a doctrinal emphasis which has crowded the figure of Joseph from the side of Jesus far into the background of the Holy Family. The story of the Nazareth household, fragmentary as it is in the New Testament, never can be read without the sincere reader paying his tribute of honor at the end to that strong, brave and tender man, Joseph of Nazareth. For he knew how to be true when he was cut to the quick at the one point in the nature of a man where a wound is

most cruel. He knew how to be patient when he might have been rashly and almost pitilessly just. He sacrificed the strength of muscle which he had gained at his carpenter work that he might shield a woman and a baby in an hour of anguish and through a desert journey.

We have pictures of the mother and the child; we have poems that praise the maternity and pity the anguish of Mary. But there was a man who endured the lash of village gossip and proved his love in exile. There is the face and the form of a man in the picture of the Holy Family. It is the lover and the husband of Mary, the brave and loyal Joseph.

And if the Holy Family has a message for our households, Joseph of Nazareth has a message for husbands and lovers at this Christmas time. For the man who loves a woman ought to be as pure and as loyal as Joseph of Nazareth. Men may have two moral standards, one for men and one for women. God has not. If a pure life is demanded of either, it is demanded of both. The young man who loves a girl ought never to offer her a hand that bears a stain. Joseph of Nazareth was a man with a white soul.

And he knew how to be generous. The gossip of Nazareth was scorpions to his heart. But he waited. The man who knows what it means to endure the false scandal—not about himself; that is easy—about another, who is dearer than himself, knows the stress upon Joseph. He knew how to suffer and be silent because he was a lover.

But he knew also how to serve. When the time came, his was the arm that stood between Mary and the Child and every foe from the king's court to the desert march. He could be lover and guardian alike. And so he found his life in the love of a woman's heart, in the dark eyes of a baby, and in a task which called for the utmost of his heroic strength. This is the knightly Joseph, and no true man can see him, in the light of the Christmas event, without a high resolve to be himself a nobler soul.

THE NEW ENTHUSIASM

THE shepherds, who sought the cave, went back to their task of tending sheep on the plains about Bethlehem in the early morning. There were no voices in the upper air to stir their souls to wonder and to action. The stars were gone and the sun shone again over rock and scant pasture. There was danger and hard work in store for them through the day. But the song was still singing itself over and over in their hearts; the stars were still shining and the glory of heaven was still about them. They went back to the old work with a new enthusiasm.

Christmas stands for a new enthusiasm. God entered humanity for the highest possible purpose in the coming of Jesus. Enthusiasm means the divine regnant in a man. The shepherds had no theory to explain the fact; but they knew the fact to be true. They were never to be the same men because they had seen and heard something that changed them forever.

For what does Christmas stand this year to us? It is not a mere holiday; it is a holy day. The man who enters into the

full meaning of the Incarnation for which Christmas stands must possess a new enthusiasm. He must respond as the shepherds responded to the Christ for whom Christmas is named. They did not rejoice because they had learned another law; they were not glad because they had been taught the meaning of another ceremony sacred to the temple in the distant city; they exulted because they had seen the expected Christ for whom their hearts were ready. Thus they gained their new enthusiasm.

We do not need more doctrine or more ritual; we need Christ at this Christmas season. We need one who knows and understands the sorrow and the passion of the world; we need one who has trodden the way along which we must pass, and therefore shows us how we may walk and not fall. And more than all we need a mighty Saviour from sin, who, by the might of a new principle of life, working from within, can save us here in this present life.

And this is the Christ who came to Mary's arms long ago. This is the Christ who gave the new enthusiasm to the shepherds and who will give the same to each one of us who seeks Him today as they sought Him long ago. And to every one who seeks and finds, although the former task may be hard and much the same, there will be a new power resident and victorious within, the new enthusiasm, which at last shall overcome the world. For Christmas means God's victory in human life.

THE CLOSING CENTURY**II****Methodist Progress**

"**W**HAT hath God wrought!" was doubtless the devout exclamation of our forefathers in 1800, both in America and England, as they surveyed what had been accomplished since Wesley gave the first blast on his Gospel trumpet. And yet, from our standpoint, it was then the day of very small things. The General Conference of that year, meeting in Baltimore, found Bishop Asbury very feeble, elected Richard Whatecot to assist him, raised the number of Annual Conferences from six to seven, and voted to omit from the Discipline the rules for the government of seminaries of learning, since Cokesbury College had twice been consumed by fire shortly before, and there were no other schools under the patronage of the Conference. The Book Concern was indeed established, in a sense, at Philadelphia, being conducted by the recently appointed Ezekiel Cooper, but it had as yet no property. The churches were small and plain and far from numerous. The people were for the most part poor, and belonging to classes accounted socially inferior; more than one-fifth of them were slaves. Slavery was already giving trouble to the fearless preachers who denounced it in the name of God; and in the following year George Dougherty received his death-blow at the hands of a mob in Charleston, S. C. William McKendree, soon to be bishop, was passing like a flame of fire through the wilds of the West, leading on the conquering hosts of God. A revival of unusual power

began during the session of the General Conference, and in the first Annual Conference held after its close 150 souls were converted, the interest being so great that services were held without interruption for forty-five hours. In New England, where Jesse Lee headed the skirmish line, only six little meeting-houses had been built, and 6,000 members gathered. In the whole church there were 287 traveling preachers and 64,849 lay members, which was more than a thousand less than there were eight years before, owing to O'Kelley's secession in Virginia.

In England Methodism had just recovered from the almost fatal convulsions which followed the death of Wesley. Alexander Kilham's secession had taken away 5,000 members. Jabez Bunting and Robert Newton had joined Conference the year before, Richard Watson had been a member four years, Adam Clarke seventeen years, William Bramwell thirteen, and Joseph Benson twenty-nine. Missions were beginning to come prominently into view, there being 11,000 communicants in the West Indies, together with some 60,000 under instruction, and the Conference that year resolved to take them under its own care, ordering a collection in every congregation for "that blessed work." There were about 460 ministers on the Conference roll, and about 120,000 communicants in the societies. Methodism, then, in all the world could count 750 traveling preachers and 185,000 members; which, of course, was much for those times and in view of all the difficulties encountered, but not much as compared with the present.

How is it now? The 750 traveling preachers have grown to 47,000, supplemented by over 105,000 local preachers. There are in the world nearly 8,000,000 Methodist communicants, 6,000,000 being in the United States, over 1,000,000 in the British Isles, and nearly another million in the rest of the lands; which means that while the population of the world has only doubled, Methodist communicants have increased forty-fold. Multiplying those in the United States by three and a half, and those in other lands by four (the conditions of membership being stricter among our Wesleyan brethren than with us), we have as a total Methodist population 29,000,000. This is not far from twice the number of adherents pertaining to the Church of England, which, all things considered, is a very noteworthy and momentous fact, and should, by good rights, serve to moderate just a trifle the haughty, exclusive claims of being the sole authorized channel of the grace of God set up by the mother as against the daughter. The Methodist Church of Canada, where a delightful union of the various Methodist bodies was successfully effected in 1883, very considerably outnumbers the Church of England, as well as all other churches in the Dominion, and exhibits every mark of high prosperity. In Australia the same result is assured in the near future. Methodism is growing there more rapidly and steadily than any other religious system. It has gained on the population in every colony (which the Church of England has failed to do) and has added to its numbers, in late years, more than the Presbyterians and Baptists put together. The extensive use of lay agencies, the special adapta-

tion of the itinerancy to thinly populated regions, and the consuming zeal for souls, are there as here chief causes of the denominational advance. The union of the various Methodist bodies there, already in some degree effected and soon to be completed, will powerfully aid the advance.

In England union of the various Methodisms still hangs fire, but a very considerable advance toward it has been made within the last ten years. Late figures show that the Free Churches of England provide now more sittings than the Established Church, and that among the Free Churches the Methodists provide fully as much as all the rest put together. The period of conflict and secession, which wrought so much havoc in Wesleyan Methodism during the first half of the century, has passed away never to return. There is a drawing together instead of a pulling apart. Increased privileges to the laity, once so fiercely fought, are now amicably conceded by the ministry, with great mutual profit. And the million-guinea thank-offering, all for new work, so nobly started last year, is already nearly finished and its triumphant completion guaranteed. With a record for missionary zeal second to none, with a body of loyal laymen of the highest ability for which any church might be profoundly grateful, with a corps of ministers nobly competent in every direction, with connectional funds admirably planned, handsomely supported and most wisely administered, with an improved system of Conference organization, and revival fires still brightly burning, English Methodism, especially in the old mother church, has every reason to close the century with abundant praise to God.

Turning from this hasty world-wide view to consider somewhat more in detail Methodism's chief organization, the Methodist Episcopal Church, in which, of course, we are specially interested, we find on every hand an overwhelming array of facts and figures calling for grateful attention. How, in a column or so, can any adequate view be presented of what the Lord has accomplished in a hundred years even in this one branch of the Church of Christ? He who looks at the achievements in the line of education alone will desire a volume to set them forth. The hard experience with Cokesbury College a little more than a century ago deterred our forefathers for quite a while from making any further attempts in this direction. But, plucking up courage after a time, they started in, under Martin Ruter, Wilbur Fisk, and others, feebly at first, but with gathering strength, adding academy to academy, college to college, venturing at length even to establish a divinity school under the mild, apologetic name of "Biblical Institute," and coming in the end to universities of marvelous scope. There are at present 225 higher institutions of learning under the control of the Methodist Episcopal Church, with property worth over \$31,000,000, with 3,097 teachers and 46,408 scholars. This grand army of learning, 50,000 strong, carefully supervised by the Board of Education (established in 1868), with the American University soon to take its place at the head of the column, will train the Methodism of the twentieth century to vigorous thinking, will make it a friend of all sound

scholarship, and fit it for leadership in every advanced mental movement.

What of benevolence? The Methodist Episcopal Church a hundred years ago was too busy getting a footing for itself among the older denominations, who did not welcome it any too cordially, to have much time or money that could be spared for general philanthropy. Its Missionary Society, however, got a feeble start in 1819; the Sunday School Union followed some twenty years later; then came the Tract Society in 1852; the Board of Church Extension in 1864; and the Freedmen's Aid Society in 1866. The Woman's Foreign Missionary Society came to birth in 1869, and its sister for Home work in 1881. Since then the Deaconess movement has enrolled more than a thousand workers, and gathered property valued at over a million dollars. Nearly a score of hospitals have been established, while orphan asylums, homes for the aged, and other such institutions, have sprung up in very considerable numbers. How much money do our people contribute to these causes? To the official societies mentioned above, including the Board of Education, they gave this last year \$1,816,000; but if the money contributed through the Bible Society and other undenominational or untabulated agencies be added, including the \$200,000 credited to the City Missionary Societies, and the \$200,000 to the Deaconess work, probably the sum would reach at least \$2,500,000. It is little enough considering our numbers, wealth, and the pressing nature of the needs to be met. But it is an aggregate which stands for much consecration, many sacrifices on the part of a few, great labor in the gathering, and a marvelous amount of good accomplished in many ways.

No department of church activity is more creditable to us than that pertaining to our publishing interests. They were begun by John Dickins in 1789, with Wesley's abridgment of Kempis' "Imitation of Christ." But so little had been done before the energetic and capable Ezekiel Cooper took hold of the matter in 1799 that the beginning may almost be set at that time and one hundred years be considered to cover the full period of activity. What has been accomplished in it? Who can readily tell the story? It is but a very small part of it to say that the net capital accumulated out of the profits, as reported to the last General Conference, is \$3,627,732, and that, in addition to this, there has been given outright by the Book Concern for various church purposes more than \$4,000,000. It is also a small part of it to note that the sales for the last eight years have amounted to \$16,741,092, that in the single department of Sunday-school periodicals and helps the circulation is 3,300,000 volumes a year, and that the present catalogue of books has upon it more than 3,000 publications. No one can put into figures the amount of good done by the refreshing flow of this vast river of literature, ministering only to a pure and healthy life, carrying untold enrichment to immense multitudes, educating, unifying, inspiring Methodism for its great mission to the world. When it is noted that fifty years ago the entire sales of the Concern averaged a little less than one

dollar for each member of the church, whereas they are a little more than three dollars now, a gratifying advance is seen betokening both greater wealth and greater intelligence on the part of our people.

In seeking a proper point of comparison from which to estimate our gains in the fuller care of the younger element among us, we can hardly go back a hundred years, for almost nothing then was even attempted. Sunday-schools had, indeed, been very recently recognized as a beneficial agency to be encouraged, but for the first forty or fifty years of the century nothing like the more recent growth and prosperity was seen. In 1845 Rev. D. P. Kidder, founder of the present Sunday-school department of the church, reported 5,005 schools and 268,775 scholars. Things took a start at about that time. In the next twenty-five years the schools had trebled and the scholars quadrupled. And in the last thirty years the scholars have more than doubled again, being now 31,686, and the scholars have come to be 2,679,246, together with 350,388 officers and teachers. This gives us a host of over three millions in the schools, considerably surpassing the membership in the churches, which was far from being the proportion fifty or even forty years ago. The Berean and International Lesson system, together with other manifest improvements, has done much to bring about this very gratifying result. But it is the Epworth League, in our thoughts about the young, which chiefly challenges attention during these days. Although not yet twelve years old it has enrolled a membership close upon two millions, and though doubtless they are nearly all found also in the Sunday-school ranks, the provisions made for their mental, social, and spiritual development in this new organization are a very decided gain over anything before offered, and are of incalculable benefit to vast numbers in many lands.

It seems essential to give just a few figures more, that we may still further increase or emphasize our grounds of rejoicing as a denomination. Out of the close upon six million Methodists in this country, how many pertain to the Methodist Episcopal Church? The Year-book for 1900 put our communicants at 2,871,949; adding the 50,000 or more which the latest tabulated reports give as a conservative estimate for the growth of the year, we have 2,925,000 as the number at present in the ranks. How does this compare with 1880? We had, then, 1,755,000 members. Hence the gain in the past twenty years has been the amazing total of 1,170,000, or just forty per cent. of our entire membership. If we have gained two-fifths of all we have in the small period of one-fifth of the century, it does not look as though we were in much danger of very serious decline. Other items of the same sort can be furnished. We have gained 5,000 churches in the last ten years, or nearly one-fifth of our whole number. In thirty years our church property (apart from the educational) has grown from \$68,115,297 to \$164,712,265. In other words, we have doubled all the accumulations of the previous years and added \$27,481,671 besides. The members of the Methodist Episcopal Church have laid upon God's altar in the past thirty years for the maintenance and

spread of the kingdom of Christ, \$450,000,000. The collections for the Missionary Society are twice what they were twenty years ago, and the converts in our foreign missions are more than five times as many, having increased from 35,482 then to 182,104 now.

We deem it well to recall these facts. It is a mistake to let our longings for yet greater things, such as shall be fully commensurate with possibilities, blind our eyes to the really great things achieved. For we are persuaded that these numbers bear witness to a very large degree of spiritual health. It cannot be otherwise. It is true that spiritual results cannot be arithmetically measured; hence there is more room for debate, not as to their value, but as to their presence and comparative sufficiency. But we cannot resist the conclusion, after careful consideration of all matters bearing on the question, that we have good grounds for rejoicing as Methodists at very substantial progress in those portions of church life which cannot be put into statistical columns. In theology we have had less reason to change than most other churches, because, through the wondrous commonsense of our founders, we were so much nearer at that time to what the close of the century puts its verdict upon as true. We have made some changes, however. How else could we live and grow? In all essentials we stand where we did. But in many questions pertaining to Biblical interpretation we have accepted the more modern views, and we are certainly coming to a more reasonable, Scriptural, and hence more workable and practical presentation of the truths pertaining to Christian perfection. Revivals are rife with us yet to a very comfortable degree. The altered condition of the community has made changes in their outward form and manifestation a matter of necessity, and has made accessions to the church to come more largely through family life than was possible of old. Nevertheless we believe there is substantially the same feeling with us that conversions must be going on all the while or our obligations and opportunities are not rightly met. Methodism has had, during the century, a very large share in the destruction of slavery, and in the overthrow of the drinking habits which have become so much modified. It knows no diminution in the strenuousness of its testimony against the use of intoxicating liquor, but has decidedly added to it as the years have flown. It stands today in the forefront of the influences that make for civic righteousness, that purify public morals, that aid in the just settlement of the many social problems with which the nation is struggling. In patriotism it is second to none, in true consecration to Christ it equals the best, in extended usefulness it surpasses all others.

We have, then, abundant reasons for thanksgiving as we come to the closing watch-night of the nineteenth century. We may well praise God for the vast multitudes that, since the century began, have found at our altars the forgiveness of their sins, have been stimulated to lead noble lives, and have passed in triumph to reward. We may praise God for the homes that have been made happy, the minds that have been quickened, and the souls that have been strengthened, through our

pulpits, our schools, and our literature. We may praise God for our vast benevolent agencies reaching to the ends of the earth, for our Christian fellowship never more precious, for our spiritual helpfulness never more pronounced, for our magnificent standing in all that makes a denomination great. The outlook is indeed most inspiring. Whichever way we turn there is good ground for hope and joy. We can face the future with very confident expectation that the hundred years to come will far surpass in every element of real prosperity the hundred years now gone; and if we do not roll up in the months immediately before us what still remains of the Twenty Million Thank Offering, it will not be because there is any lack of reason for heart-felt gratitude to the Lord in view of what He has accomplished for us and through us as a church.

PERSONALS

— Rev. H. D. Kimball, D. D., of Rock River Conference, well known to many in New England, is bereaved by the death of his excellent wife.

— The Board of Church Extension expects Rev. Dr. M. S. Hard, the very efficient assistant secretary, to live in or near Chicago.

— The eminent and saintly English preacher, Rev. William Arthur, was at latest accounts in very feeble health, and not likely to live much longer.

— Rev. J. O. Knowles, D. D., presiding elder of Springfield District, is suffering from an attack of gastritis which threatens to lay him aside from his work for some time.

— On a recent Sunday, after a sermon by Bishop Joyce, a successful effort was made under his leadership to wipe out a remaining indebtedness of \$5,000 on Hamline Church, St. Paul, Minn.

— Ex-Governor Robert E. Pattison is lecturing in some of the churches on the "Life of Barbara Heck." We should like to hear that lecture. Cannot this honored layman be induced to deliver it in Boston?

— As we published the fact that suit had been brought against Rev. Dr. H. M. Wharton, alleging that he was guilty of false pretenses in securing a deed of real estate from a Miss Somers, we are gratified to announce that the court at Trenton, N. J., has quashed the indictment.

— The fine volume of poems from the pen of Frederic Lawrence Knowles, son of Rev. D. C. Knowles, D. D., of Tilton, N. H., and published by L. C. Page & Company of Boston, just received, will be given the attention its merit demands, in our Book Table, at the earliest opportunity.

— Mrs. Mary A. Livermore will reach her 80th birthday on Dec. 19, and in honor of the occasion her friends are to give her a reception in the Melrose City Hall, the Melrose Woman's Club, the Melrose Highlands Woman's Club, and the Melrose Woman's Christian Temperance Union uniting for the occasion.

— The *Western Christian Advocate* says: "Dr. Jesse Bowman Young, of Walnut Hills, delivered his lecture, 'The Story of a Great Battle,' in the Sixth Presbyterian Church, the 6th inst. Captain Montfort, postmaster of Cincinnati, presided. There were enough old soldiers present to give a flavor of a 'camp-fire' to the occasion. Dr. Young was a staff officer in the battle, though then under twenty years old. The

popularity of the lecture is sufficiently indicated by the fact that it has been delivered three hundred times."

Bishop Hartzell will sail from New York on Jan. 16. He will spend the holiday season with Mrs. Hartzell and their son Robert, who are living near Cincinnati.

Dr. George B. Smyth, president of the Anglo-Chinese College at Foochow, recently delivered two lectures on "The Religions of China" before the students of Yale Divinity School.

Rev. Benjamin M. Adams, D. D., of the New York East Conference, one of the most deeply revered and best beloved men in American Methodism, is bereaved in the death of his estimable wife.

The *Pittsburg Christian Advocate* of last week says: "Rev. O. W. Hutchinson, of Cambridge, Mass., is enjoying a brief rest from the work of his charge, while visiting his family home at Mount Pleasant, Pa."

Beginning Jan. 1, Rev. C. L. Nye, of Creston, Iowa, will write the Epworth League notes for the *Central Christian Advocate* of Kansas City. He is no novice, as he did the same work for several years for the *Omaha Advocate*.

Rev. Dr. J. E. C. Sawyer, of Syracuse, N. Y., called at this office last week on his way to Rockland, Me., to preach the sermon at the re-opening of the Methodist Church in that place. Dr. Sawyer's daughter, Mrs. Flora Longellow Turknett, is the author of "Esther in Maine," which is just received from the publisher.

The *Philadelphia Methodist*, in publishing the fact that Dr. William L. Watkinson, connectional editor of the Wesleyan Methodist Church, has undertaken to issue a collection of John Wesley's letters and of letters relating to Wesley, says wisely: "This rich mine has been worked a good deal, but is by no means worked out."

Rev. J. W. Morris, Ph. D., who was transferred from the New England Conference (St. Luke's Church, Lynn) in October and stationed at Kalspell, Montana, is greatly prospered in his new appointment. He is preaching to large congregations, and a spirit of revival is prevailing. Dr. Morris is very happy in his work.

A prominent representative of the Methodist Episcopal Church, and for many years an ardent friend of Gilbert Haven, the best product of New England Methodism, writes under date of Dec. 15: "I follow you all the time with interest, whether you are peaceful or have a 'half-dozen' fights on hand at once.' That is the number Gilbert Haven was said to keep going when he was dull."

Henry H. Faxon, the irrepressible temperance reformer, continues to play the role of Santa Claus in Quincy, and on Dec. 14, in accordance with the custom which he has followed for several years, he sent twenty-nine checks of \$25 each to as many churches and Sunday-schools to provide a Christmas festival for the children. One of Mr. Faxon's characteristic letters accompanied each check.

Rev. A. M. Palmer, the oldest member of the Newark Conference, died of blood poisoning at the residence of his son-in-law, Editor Charles M. Bateman, in Somerville, N. J., Dec. 13. He was 83 years old. He was for over forty years treasurer of the Newark Conference. A year ago he celebrated his fiftieth wedding anniversary. He leaves a wife and four children. One of his sons is Rev. Dr. A. J. Palmer, and the other is Dr. Edmund J. Palmer, a physician in New York and president of the board of quarantine commissioners of the port of New York. Mrs. C. W. Dickinson, of Newark, and Mrs. C. M. Bateman, of Somerville, are the surviving daughters.

George W. Penniman, general secretary of the Epworth League for the First General Conference District, has resigned his position as private secretary of the mayor of Fall River, to accept the general secretaryship of the Clinton (Mass.) Y. M. C. A., of which Rev. A. M. Osgood is president. Mr. Penniman will assume the duties of his new position about Jan. 1, and may be addressed at Clinton after that date.

The oldest person now living in Provincetown, Mass., is Stephen Mott. He was born at Nantasket, Dec. 16, 1807, and has, therefore, just completed his 93d year. He spent the larger part of his younger days in Scituate. In 1847 he went to Province-

leaves a wife, to whom he had been married only two weeks.

At the December session of the Old Colony Congregational Club, which was Forefathers' Day, Rev. Dr. M. S. Kaufman made the opening prayer, and Bishop Mallalieu delivered an address upon "The Relation of the Pilgrims to the Twentieth Century."

The marriage of Prof. Henry W. Brown, son of the late Rev. W. L. Brown of the East Maine Conference, and Miss Una Estella Cross occurred at the residence of the bride's parents in Bristol, N. H., Nov. 28, in the presence of the immediate relatives and a few other invited guests. Rev. J. W. Savage, of Bristol, officiated. Both of the contracting parties are members of the faculty of the New Hampton Literary Institution, New Hampton, N. H., the groom as teacher of sciences and vice-principal, and the bride as teacher of music. After a tour in Connecticut, New York, and other places Prof. and Mrs. Brown returned to New Hampton, where they will continue their work in the school.

BRIEFLETS

The report of the annual meeting of the Wesleyan Association will be found on the last page.

We make a perpetual sacrament of life when we do everything in remembrance of Christ.

Our ministers are urgently requested to look after the interests of ZION'S HERALD in these busy days of the closing year. By a little personal attention, not only the list of old subscribers may be conserved, but many new ones may be secured.

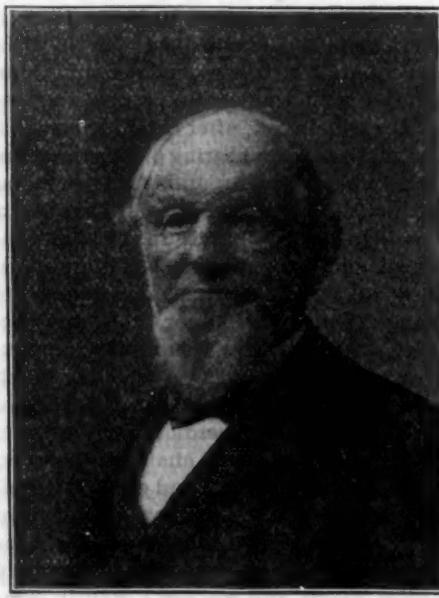
Announcement is made that in all cathedrals of the Roman Catholic Church, everywhere, by order of the Pope, archbishops and bishops are expected "to pontificate publicly at a midnight service" upon the last night of the year, to solemnize the closing of the century.

The pertinent and forceful address delivered by Dean W. E. Huntington before the Alpha Chapter of the School of Theology on certain phases of the Forward Movement, and published elsewhere, will prove very suggestive to our readers.

A beautiful "In Memoriam" volume of the late Jonas Gilman Clark, founder of Clark University in Worcester, has been prepared by his wife, Susan Wright Clark, "in affectionate remembrance of her husband, and in loyal recognition of more than threescore years of close companionship with the high resolve and steadfast devotion to the achievement which crowned his life work." A fine portrait of Mr. Clark is given as a frontispiece. The book is handsomely published in leather covers, on heavy calendered paper, with gilt edges, and enclosed in a white satin-lined box.

The Golden Rule ought to have a negative amendment, that should apply, rigorously, to bores, religious and otherwise: "Whatsoever ye would that men should not do to you, do ye not even so to them."

Syracuse University received last week two gifts, which, as far as the public is concerned, are anonymous, and another from a donor who consented to the use of his name. The largest was a donation of \$10,000 from "a friend;" a woman in a near-by village sent a check for \$1,000 to found a scholarship; and Theodore Irwin, of Oswego, N. Y., a check for \$500 "to buy books



STEPHEN MOTT

and apparatus." The additional sum of \$10,000 recently bequeathed to the University by Jacob Crouse will be used as the nucleus of an endowment for the John Crouse Memorial College for Women. Chancellor Day is greatly encouraged by the generosity of the friends of the institution.

To very many people a year's subscription to ZION'S HERALD would be as highly appreciated a gift as could be received at Christmas or New Year's. To be visited weekly by this paper for a full year would prove a constant and permanent blessing. To those who desire thus to make it a *bona fide* gift, it can be secured by the donor for \$1.50.

We are much gratified in presenting, on another page, a report of the National W. C. T. U. Convention at Washington, from the pen of Mrs. Katharine Lente Stevenson, president of the Massachusetts W. C. T. U.

Col. Webb C. Hayes, son of the late ex-President, after serving in China on the staff of Gen. Chaffee, has returned to this country with the party that escorted the remains of Col. Liscum. He declared to a reporter in Chicago that of all the foreign forces engaged in the relief of Pekin and the subsequent operations in the surrounding territory, only the Americans observed the rules of civilized war, and have a right to feel proud of their achievements.

Take any ten years of life, and try to remember what others have given you during that time, and what you have given them. Which do you remember best? Which affords you the richer and more abiding joy? Is it not the thought of the gift bestowed rather than the gift received? Even the lapse of a few years proves that it is more blessed to give than to receive.

Prayer is a kind of energy—or at least a source of energy. This is one of its most helpful functions; it stimulates, fortifies, reinforces us. Does not the antithetical use of the verb *to pray* signify as much, in Luke's Gospel? "And he spake a parable unto them to this end, that men ought always to *pray* and not to faint."

One of the ministerial visitors to the annual meeting of the Wesleyan Association, reported elsewhere, used a very fitting illustration in referring to the mission of Higher Criticism. He said: "The HERALD has shown that Higher Criticism is like the building of a new railroad bridge across some of our rivers. The work begins with the destruction and removal of the old and unsafe wooden structure, and ends with the new iron bridge, entirely safe, reliable and enduring."

That was a high ethical note which Judge Emory Spear struck at Atlanta, Georgia, last week in a public address on "The Restoration of the South." He had the courage, as a distinguished Southerner, to demand that the South do simple justice to the Negro in the matter of citizenship. He said: "The easy and the obvious remedy is at hand. We have but to adopt a fair and just qualification to the right of suffrage and honestly enforce the same with equal hand. Then we will witness the disappearance from our system of the ignorant, unworthy and corruptible voter, black and white as well. We should resort to no questionable expedient. We should accord to ignorance or worthlessness of whatever color no hereditary right to the privileges of the elector. We should hazard no unconstitutional risk

in prescribing the qualifications of the elector. We should hew to the constitutional line, let the chips fall as they will." Any other expedient or makeshift will prove a disastrous failure, coming home especially to plague and hurt the South.

A very small stock of discontent will set one up in business. No other capital doubles itself so quickly.

down the gauntlet to the liquor men, and said his election would mean no-license. He won, and the saloons go out by a large vote.

In the 32 cities which have voted, 21 have given net gains for no-license. The license majority of 17,000 in the State has dropped to 3,500, and there were 80,000 town voters who were not at the polls last spring. As the license year begins May 1, the duty of the towns, which have yet to vote, is very clear.

Dr. Bowne on the Incarnation

ELSEWHERE we publish a sermon upon the Incarnation recently delivered by Dr. Borden P. Bowne at Wellesley College. Learning incidentally that he had preached on this topic, we urgently solicited the privilege of publishing the sermon in our Christmas issue. It is an epochal utterance upon the basal fact in the Christian scheme—the simplest and most luminous statement upon this subject that we have ever read. If we mistake not, it is a putting of this supreme theme for which not only our church, but all Christendom, is eagerly waiting.

We are also glad to publish the sermon because Dr. Bowne's position has been misapprehended. In his recent book on the Atonement he endeavors to relieve thoughtful minds from moral revolt against overwrought legal and substitutional theories. His book made no claim to being a comprehensive treatment of the theme. This sermon is a complete answer to those who have read his book as if it were a treatise, and who have hastened to criticize him, not for what he did not believe, but for what he did not think it necessary to say. The sermon reminds the editor of a remark which the late Dr. J. E. Latimer once made to him. Speaking of the inadequacy of certain prevalent theories of the Atonement, Dr. Latimer remarked, with much feeling: "I must have a Saviour who reaches clear up to the heart of God. Indeed, He must be God Himself." It will be seen that Dr. Bowne heartily concurs with his old friend and colleague in the School of Theology of Boston University. We hope every reader will study this sermon.

Important Data

IN the deliberations at the annual meeting of the Wesleyan Association, it was stated by those who know, that the property now owned by this organization is worth nearly \$650,000, and that the present indebtedness is \$110,000. The rentals from the building on Bromfield St. reduce the debt fully \$10,000 each year, and will do even better as the interest money decreases with the lessening debt. It now looks as if the entire debt would be extinguished in less than ten years. Then by charter obligation all the income of the property must be divided among the superannuates of the six patronizing Conferences. The large property has been accumulated under the wise and careful management of the members of the Wesleyan Association, who receive no remuneration for their services. In the thirteen years of the present editorial management, the aggregate net earnings of ZION'S HERALD have been \$4,000—\$30,000 of which has been given to the six Conferences, and \$16,000 has gone toward the payment of the debt on Wesleyan Building. It was Bishop Gilbert Haven, once the brilliant editor of this paper, who often said to the six New England Conferences that it was the finest beneficence in the whole church, and that ZION'S HERALD, therefore, should hold an unrivaled place in the hearts of New England Methodists.



THE EPISCOPAL RESIDENCE, SAN FRANCISCO
[Home of Bishop Hamilton and Family.]

The Boston *Journal* finely characterizes Wu Ting-fang, the Chinese Minister, in saying: "During the last year Minister Wu has developed into one of the most popular after-dinner speakers in the country. He is tactful, and, lo! he is a Chinaman with humor. And note his shrewdness, a shrewdness worthy of Earl Li himself: he will not give his speeches to the newspapers in advance, lest too full reports should rob him of an opportunity of using the speeches again." Recently in a public address in one of the largest halls in the country, he compared Confucius and Confucianism with Jesus Christ and Christianity, with the purpose of magnifying Confucius to the depreciation of the Founder of the Christian Church. While this was not in good taste, there is not the slightest ground for the almost hysterical feeling which has found expression in certain places. One would think, from what some of the disciples of Jesus Christ are saying in defence of Him, that the utterances of the Chinese Minister were able to change and overturn the judgment of Christendom concerning His person and unique character. We are often led to wonder how much a Christian faith that can be so easily disturbed is really worth.

Gains for No-License

THE city elections in this State, held Dec. 11, brought gratifying surprises to many of our temperance workers. In eleven of the eighteen cities voting there were net gains for no-license, while the aggregate in all shows a gain of over 10,000 votes against the saloon. Cambridge rejoices over a no-license majority of 2,338 (the largest by far ever given there), and a gain of 1,174, while the gain in Worcester is even larger—1,205. Salem leaps back into the temperance column with a large majority, in the heaviest vote ever cast in that city. Woburn had a unique experience. The mayor, who was asked to stand for re-election, threw

CHRISTMAS

REV. DAVID H. ELA, D. D.

O day of days, when darkened earth
Shines radiant in an infant's birth!

 Heaven's spotless hosts to earth draw nigh,
And, silent, wait an infant's cry.

 O glorious day of promise long,
When earth caught note of angel song,
And gave to heavenly choir employ
In utterance of tumultuous joy!

 O blessed pledge of earth's release
From strife, in angel song of peace,
When mightiest power and mercy mild
Were symbolized in a little child;

 When on the humble manger bed
The Bethlehem Star its lustre shed!

 O blessed day, when from above
Love all divine sealed mother-love;
Made motherhood with glory shine,
Symbol of purity divine!

 O day of days, when heaven came down,
Uplifting earth to share the crown!

 Angels are men, and men divine,
It Bethlehem's star upon them shine.

 So heaven and earth joined brotherhood
When Bethlehem's Child between them
stood.

 O day of days! let earth prolong
The music of the angel song,
Till nations, bowing at His feet,
The song of love and praise repeat,
Till He whose right it is shall reign,
Nor one rebellious heart remain.

Hudson, Mass.

A CHRISTMAS EVE AMONG THE MORAVIANS

REV. WILBUR FLETCHER STEELE, D. D.

AMOST excellent people are the Moravians. From them did John Wesley learn some things, although as pointedly rejecting some of their views, both during his passage with some of them to Savannah, and later upon visiting at their home establishment at Herrnhut in Germany. Years afterward, during a Moravian prayer-meeting in London, the scholarly Oxford Don felt his "heart strangely warmed," as he characterized his "conversion."

For at least a century the Moravians were the chief "missionary church" in the world. Often has the writer visited one of their early settlements in western North Carolina, once a far mission outpost, and there seen correspondence and reports from mission stations of their own planting in Greenland's icy mountains two centuries ago. There was witnessed their annual hastening to the cemetery at dawn of Easter morning, and their greeting one another with the glad though somewhat formal cry: "Christ is risen! He is not here! The Lord is risen!"

Southward from the centre of the old city of Berlin, and not far from the gate for Halle, stands the Moravian plant for church and school purposes. On one side of the street is the building used as the boys' school, while opposite and surrounded by the inevitable high wall are the Bishop's house, the building serving

as the church, and the girls' school. These are all of brick with the usual coating of cement, and present the style of architecture known as "rococo," so much affected on the Continent during the eighteenth century.

Since the writer had chosen the school conducted by this branch of the "Unitas Fratrum" in Berlin for the training of his son, both of them were naturally invited to be present at the Christmas festivities as celebrated by both school and congregation.

It is but five o'clock, and yet so near the north pole are we that it has been dark since three. From many a window passed are gleaming the lighted candles illuminating the *Tanne Baum* just within it. Through the gate and up the winding path the door of the "meeting-house" is reached. In common with our own Methodist people, the Baptists, and other tolerated dissenters from the Lutheran State Church, they avoid arrogating to themselves the name of a "church." Their places of worship are known simply as halls or chapels, and their body as a *gemeinde* or congregation.

At the door are warm-hearted, cheerful-voiced men and women to greet and seat those of their own sex. We are ushered into a large, well-lighted, oblong room, with the platform on the long windowless side. In arrangement and simplicity it reminds one of a Quaker meeting-house. Six or seven hundred persons may find seats, while at each end are folding doors opening into rooms having slightly elevated floors, whereby two hundred more can be accommodated. The walls are decorated with the purest of whiteness, the only attempt at ornamentation being the very heavy cornice which unites wall and ceiling.

Men and women sit apart as did the early believers, as insisted Mr. Wesley, and as is now the rule in the extremely ritualistic churches of England. Upon the generous platform is a large desk, behind which are equally generous chairs — only these, and nothing more. The entire arrangement is in marked contrast with the crucifix and altar fixings so customary in Germany as well as wherever the priestly and sacrificial idea prevails. In all Wesleyan church buildings, even in City Road Chapel, built by Mr. Wesley himself, the altar stands in the apse marked off into a sanctuary by the chancel railing, in front or to one side of which is the pulpit. That a number of churches in American Methodism have recently been built after this style, furnishes food for thought.

But to our tale. Tall evergreens decked with tinsel and hung with candles stand at each end of the platform. With the Germans there is no loading of the Christmas tree with presents. The light in the tree doubtless points back to some heathen worship of a holy tree, for which we have substituted a Christian meaning. As the hands approach the hour, a smooth-faced, portly gentleman, wearing a black suit and a pleasant smile, takes his seat behind the desk. It is the Bishop. The buzzing chat subsides. In through the doors at the sides, with dignified song, are marching the boys and girls of the two schools of the United Brethren, to be seated in front of their sex.

The Bishop arises, and speaks the sweet,

familiar words which introduce all services in the "Vaterland": "*Im Namen des Vaters und des Sohnes und des Heiligen Geistes. Amen!*" It is the solemn declaration that all are assembled, and are to comport themselves, in the name of the blessed Trinity. A choral is sung, slowly enough to be thoroughly enjoyed. It is in unison. Swells and surges the tide of song. Everybody sings, and sings well, and without book. Self-possessed and dignified men are singing, without asking permission or apologizing to their neighbors. And why not? Training in sacred and national song is a part of the German soldier's daily drill. Imagine the American militia being put to learn our national, not to say devotional, song! Ah! the memory of that choral haunts one still.

From the Gospels the Bishop reads the accounts of the Lord's birth, with brief comments and reflections upon the same. Prayer is then made, all devoutly kneeling. Its simplicity and directness refresh and strengthen.

But now, when over, the teachers are distributing among the scholars candles having platted tissue paper of different colors for handles. These are soon lighted, while all other light is made to fail. Then out of a moment of hushed surprise sweetly arises from every lip in softest sound the transporting *Weihnachts*, or Christmas Hymn, known as *Heilige Nacht*:

"Silent Night! Holy Night!
Slumber all; feeds the light
Only the true, the most holy Pair;
Lovely Babe in Thy curly hair,
Sleep in heavenly peace!
Sleep in heavenly peace!"

"Silent Night! Holy Night!
Shepherds first received the sight;
Hallelujahs they did hear
Sounding loud from far and near;
Christ, the Saviour, is come!
Christ, the Saviour, is come!"

"Silent Night! Holy Night!
Son of God! Oh, what delight
Thrilled the heart with heavenly power,
As struck us the saving hour!
Christ, the Lord, is born!
Christ, the Lord, is born!"

The happy, holy song fairly thrills and thralls. And yet we listened with pain — from the question: "Why will not our people called Methodists sing like that?"

And now, the song and formal devotions over, strong arms are bringing in huge baskets of those delicately browned elliptical biscuits called *broedchen*, or, as we should say, "breadkin," all split and buttered. Those desiring to partake may equalize matters by dropping a nickel in the basket in exchange, although none will be refused who is unable to do so. Coffee following, we eat together in the sweetest of fellowship and peace.

Another choral, the benediction, and friendly words, and the hour is over. At the door are the same hosts as before, and the faithful part with the "kiss of peace," given on the cheek by women to women and men to men.

It was good to be conscious of the unity of the Spirit amid great diversity of circumstance.

University Park, Colo.

— We need not more method, but more motive. — *John Willis Baer.*

THE INCARNATION

DR. BORDEN P. BOWNE.

[A sermon preached at Wellesley College, Nov. 11.]

"For ye know the grace of the Lord Jesus, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." — 2 CORINTHIANS 8:9.

THIS statement of doctrine occurs incidentally in an appeal to the church at Corinth for a collection in behalf of the persecuted Christians of Judea. The Apostle first mentions the liberality of the Macedonian churches; but with his delicacy of feeling and his belief in freedom he declines to lay down any rule for their gifts. The Corinthian brethren must decide for themselves. Still, in making their decision, he would have them remember the grace of the Lord Jesus and His divine sacrifice for them. To the Christian, ancient or modern, there could be no higher appeal. It is the sufficient rule and argument for all collections in His name. But our concern is not with the collection, but with the doctrine thus incidentally set forth.

This doctrine, you will notice, is not presented as something new, but is assumed as something known: "For ye know the grace," etc. Our Lord had existed before His incarnation. He had been rich, rich in the ineffable divine fellowship of the Father with the Son, rich in the glory which He had with the Father before the world was. As Paul declares in another passage, our Lord had originally been in the form of God, yet had not thought equality with God a thing to be insisted on, but emptied Himself, taking the form of a bond-servant and becoming obedient unto death, even the death of the cross. And all this had been done for our sakes. For us He became poor. For us He laid aside the glory which He had with the Father, and became subject to human limitations and conditions. And all was done in order that by this infinite love and sacrifice we might be lifted up to God. No one who allows any authority whatever to Paul can read these passages and suppose that our Lord's existence began in the stable at Bethlehem. The doctrine I wish to consider is the incarnation of the Divine Son for the blessing of men. This is the aspect of the many-sided text to which I call attention.

And, first, a word as to what the Incarnation means. We are often tempted to interpret the doctrine by the imagination, and to conceive of our Lord as spatially enclosed within the limits of a human form. Of course difficulties at once arise as to how He could be thus limited and confined. But all this is mistaken. We ourselves are not in the body as something which contains us. Being in the body means simply and only having a type of experience which is physically conditioned. Being in this world means only having a certain type of experience with certain forms and laws. Passing out of this world would mean only passing from one type and condition of experience to another. And being a man in general means only existence under certain conditions and laws. And if any being should become subject to the conditions, laws and limitations of human life, that being would by that fact and so far forth become in the only intelligible sense of the phrase a human being. Hence by the incarnation of our Lord, we mean that He became subject to the conditions, laws and limitations of human life, and thus became in the truest sense of the word a man. In this sense He assumed our nature and lived our life. This is intelligible, at least in its meaning, and this is enough. When we say more than this we soon lose ourselves in words and bad metaphysics.

If now we ask how this limitation is

possible, the answer must be that we do not know; but just as little do we know how it is impossible. The progress of both scientific and philosophic reflection is making the problems of fundamental existence more and more mysterious, and, by revealing the limitations and relativity of our thought, is making thoughtful men more and more careful of pronouncing on what is possible or impossible apart from the indications of experience. The net result of theological study is that, while God in His absolute existence must always remain a fathomless mystery to us, we come nearest to the truth when we think of God as the Father, the Son, and the Spirit. This is the doctrine of the Trinity, a doctrine mysterious enough no doubt, yet after all the line of least resistance both from the biblical and from the philosophical standpoint. There is no view which is not attended with great difficulty when we try to think it through. The conception of a community of persons in the unity of the divine existence is no worse off in this respect than the conception of a single and lonely personality without the eternal fellowship which moral life demands. Likewise, the net result of Christological thought is that Jesus was not merely the Son of Mary, but was also the Son of God, who took upon Him the laws and limitations of the human lot and thus became man in order that He might lift us to God. This is the doctrine of the Incarnation, which depends for its possibility on the other doctrine of the Trinity.

With this word on the meaning and metaphysics of the doctrine, let us pass to consider its religious and practical significance. For it is not, as many have fancied, a barren curiosity of theological speculation, if not a grievous affront to reason; it is rather the power of God unto salvation, and the central truth of Christianity. Of course in the limits of a sermon only hints and suggestions can be given.

And, first, the Incarnation contains the highest revelation of God. We have no call to consider what might be possible in worlds of which we know nothing; but in our human world God's highest manifestation of Himself is made in the incarnation and humiliation of His Son. The revelation of power and intelligence is simple enough. A certain measure of goodness also may be shown in the benevolent arrangements of the natural world; but the highest revelation, the revelation of moral love in the highest degree, lies far beyond all these things and involves another order of manifestation altogether. Theology has said many things about the divine holiness, but it has been largely a negative and abstract thing. God has been conceived as governor, as promulgating and executing righteous law; and His holiness would seem to have been exhausted in these things. The old philosophies hardly conceived God as ethical at all. They thought of Him as a kind of metaphysical perfection and were careful to free Him from much thought or care for His creatures as beneath His notice. God was made on the Epicurean model and sat apart,

"Where never falls the least white star of snow,
Where never lowest sound of thunder rolls,
Nor sigh of human sorrow mounts to mar
His sacred everlasting calm."

And this philosophy, which was little but a reflection of human vulgarity and selfishness, infected theology. Again, a great deal of our theology was written when men believed in the divine right and irresponsibility of kings, and this conception also crept into and corrupted theological thinking, so that God was conceived less as a truly moral being than as a magnified and irresponsible despot; while the thought of

affirming that God is under any kind of moral obligation to His creatures would have been shuddered at as absurd, if not blasphemous. The God of that theology could not have been imitated by man without infamy. But Christian thought has moved far away from this notion; and we have come to see that God is the most deeply obligated being in existence, and that moral principles are as binding for Him as for us. In particular the attempt to conceive God as love has compelled the giving up of those absolutist notions of divine sovereignty which formed the foundation of theology a hundred years ago. We that are strong ought to bear the burdens of the weak, is seen to be a principle of universal application. A God of love must do works of love and be all that love implies. Else love is not love.

We return now to the claim that the Incarnation is the highest revelation of God. If God had filled space and time with inanimate worlds, that would have revealed only power and skill. If He had filled the world with pleasure-giving contrivances, that would have revealed benevolence. If He had sent us prophets and teachers at no real cost to Himself, that too would be something; but it would not greatly stir our hearts toward God. Our love would go out to the prophets and teachers themselves, for the toil and the pain would fall on them. In all beneficence of this sort God would appear simply as a rich man who out of his abundance scatters bounty to the needy, but at no cost to himself. A certain gratuity would indeed be possible, but no adoring love. And along this line nothing higher is ever possible, and along this line God would forever remain morally below the moral heroes of our race. Their gifts cost. They put themselves and their heart into their work. They attain to the morality of self-sacrifice, and this is infinitely beyond the morality of any giving that does not cost. And there must ever be a higher moral possibility until we reach the revelation of God in self-sacrifice, until God becomes the chief of burden-bearers and the leader of all in self-abnegation. Then the possibilities of grace are filled up. There is nothing beyond this. The heroic, the self-sacrificing God stands revealed, and God makes the highest revelation of Himself.

And this is made possible in the Incarnation. The Father loved the world and gave His Son for its redemption. The Son leaves the glory which He had with the Father and enters into the human lot and becomes obedient unto death that He may reveal the Father and reconcile men to God. There is great mystery here, but through it all we get the impression of boundless love issuing in mysterious self-sacrifice, a work of love at boundless cost and pain for the salvation of a perverse and sinful world.

Let me put the matter in another way. Suppose there were anywhere a human being who sat down to enjoy himself in the face of the world's misery and pain and sorrow, and looked indifferently on woe and suffering which he might relieve, yet did nothing. What should we think of him? And suppose we magnify this human being until he becomes very great and wise and powerful, would not his selfishness become all the more horrible? And suppose we enlarge the conception until the being becomes all-wise and all-powerful, what then? Plainly such a being would be the monster of the moral universe. His greatness in all other respects would but emphasize the awful wickedness of his selfishness; and every act of self-sacrificing love on the part of men would be his condemnation. Nor would it help the matter if we called this being God. We that are

strong ought to bear the burdens of the weak; and the strongest ought to be the greatest burden-bearers. In the moral world he that is greatest of all should be the servant of all. There is no exception from this rule, not even for God himself. Of course it is not a matter of legal obligation, but of moral goodness. The courts know nothing of this matter, but love understands it. And love with all that love implies is the highest duty in a moral system. Moral goodness, whether in man or God, does not consist in doing things beyond requirement, but in meeting for love's sake love's highest and supreme requirement.

I know something of the arguments whereby we seek to keep up our faith in the Divine goodness in the presence of the world's pain and sorrow and the manifold sinister aspects of existence. I do not disparage them; upon occasion I use them; but I always feel that at best they are only palliatives and leave the great depths of the problem untouched. There is only one argument that touches bottom and that is Paul's question: He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? We look on the woes of the world. We hear the whole creation, to use Paul's language, groaning and laboring in pain. We see a few good men vainly striving to help the world into life and light; and in our sense of the awful magnitude of the problem and of our inability to do much, we cry out: "Where's God? How can He bear this? Why doesn't He do something?" And there is but one answer which satisfies; and that is the Incarnation and the Cross. God could not bear it. He has done something. He has done the utmost compatible with moral wisdom. He has entered into the fellowship of our suffering and misery and at infinite cost has taken the world upon His heart that He might raise it to Himself. This is the highest revelation. Of course the order of life is still mysterious. The mystery of pain is not yet resolved. But in the presence of this revelation we say, with the Apostle: What shall separate us from the love of God? For He that spared not His own Son for our sakes must with Him give us all things; so that against all evils and distresses whatsoever we are more than conquerors through Him that hath loved us.

In such a world as ours the Incarnation contains the highest revelation of God. It is only a further specification of the same thought when I add that the Incarnation is the great source of the power of Christianity. In illustration of this claim consider the following facts: The chief value of the Christian revelation consists in its being a revelation of God. It is not primarily and essentially a series of verbal statements about God, but rather a description of what God has done and intends for men. And the things said and done get their chief significance from the one who said and did them. Apply this to Christ himself. He went far beyond Moses and the prophets in His insight into divine things; and if He were only a man like them, this would be all. He would reveal God as they did, by word only; and God himself would not come near enough for self-revelation. But assume that the Incarnation is true, and the meaning and power of the whole are infinitely changed. Now we see God in act, in self-revelation. The divine Son is living the ideal human life before men to reveal the heart of God, to show us God's thought of humanity, and the way God would have us live. The divine Son is bearing the sins and sorrows of men, and is faithful unto death; that He may make known the love and righteousness of God and redeem the

world unto Himself. The Divine Son identifies Himself with the least of these His human brethren, so that whatever is done to them is done to Him. These things are the essence of Christianity; but what becomes of them apart from the Incarnation? It is one thing if it was only a Jewish peasant who uttered these words; it is quite another if the speaker was the Lord of life and glory. It is one thing if he who hung on the cross was only a good young Jew of Nazareth, meeting an undeserved and shameful death — such things have happened before and since; but it is quite another if He was the Son of God who might have summoned twelve legions of angels, but who for love's sake endured the cross and the contradiction of sinners against Himself. The power is gone if we are dealing with Jesus the carpenter's son; for the power depends not on the words and deeds themselves, but on Him who said and did them. The infinite poverty appears only as we contrast it with the infinite riches; and only in this contrast is the infinite love revealed. The life and character of Jesus acquire their supreme importance only through the Incarnation.

The boldness of Christian thought at this point is a constant amazement and astonishment. Having ventured the great thought that God is love, it draws the appropriate conclusion. What shall a God of love do but works of love? And where shall love be found so surely as there where it is most needed? And where is the divine help so much needed as here in our human lives? And so Christianity with sublime audacity and sublime logic recalls God from that far-off throne where our vulgar thought had placed Him and finds Him present to every soul and to every need. In the exercise of His love God has sent us rain from heaven and fruitful seasons and daily bread. But this was not enough. He also sent us prophets and teachers to reveal His will. But this also was not enough. There was a still higher thought, and Christianity dared to think it. It was that God himself should come into humanity for His supreme self-manifestation and for the redemption of men. And when the way had been prepared, the divine Son appears as the divine Redeemer. There is nothing beyond this. The possibilities of grace are exhausted. God has made the highest moral revelation of Himself. He is seen at the head of all those who love, and for love's sake bear burdens and sacrifice themselves.

A Divine Person working for love's sake a divine work for man's redemption is the centre of the Christian faith and the source of its power. Drop it out of our teaching, and though the external form and facts may remain unchanged, the life is gone nevertheless. Men wonder that Christian faith should cling so pertinaciously to this mysterious doctrine — mysterious to speculation, but clear to love — but the reason is that it contains all that is distinctively Christian. The self-sacrificing love of God, the power of God in self-sacrifice, the moral leadership of God, and even the ethical perfection and moral grandeur of God, are all bound up in this doctrine. That which stirs men's hearts has always been the condescension, the grace of the Lord Jesus, the cross, that is the self-renunciation, of Christ. Herein is love, not that we loved God, but that He first loved us and sent His Son to be the propitiation for our sins. He loved us and gave Himself for us. Now the revelation of love and righteousness is complete. And now not merely gratitude, but adoring love and absolute self-surrender, become possible on our part. Now intellect and conscience and heart and will alike can come to God and say, Thy kingdom come, and Thy will be

done. No wonder that Paul cries out: "God forbid that I should glory save in the cross of our Lord Jesus Christ." No wonder that Peter declares that the angels desire to look into this grace of God. For surely in earth or in heaven there is nothing great or divine besides. Thus the power of God's revelation has its chief source in the Incarnation.

The disciple cannot dwell too much on this grace. It is our great source of hope and comfort. If God be any less than the God and Father of our Lord Jesus Christ, I cannot see how He can have patience with us. Our best work is so poor, our wills so weak, our affections so wayward, that it is only as we consider God's infinite love revealed in the gift of His Son that we are encouraged to hope in Him. We look away from ourselves and all our work to the infinite grace above us in which alone we trust and by which alone we stand. Likewise this grace of the Lord Jesus is the perpetual motive and standard. No law, no mechanical measure, no fixed program of rules, may be laid down for the Christian; that is mechanical religion. Neither may we prescribe for one another. Every one must be fully persuaded in his own mind and have his conscience unto himself. But let love rule. Let us not ask how little we may do, but how much. In all determinations of duty, of sacrifice, of devotion, let us remember the grace of the Lord Jesus that though He was rich yet for our sakes He became poor that we through His poverty might become rich. Finally, the church must rely on the preaching of this grace for winning the hearts of men. The cross of Christ is what draws men. The cross of Christ is what reveals men to themselves. The sins and the sinfulness of the world come out into clear consciousness only in the face of His cross. Constantine's legendary dream contains the truth for the Christian Church: In this sign thou shalt conquer.

And now that we have considered the moral fitness and necessity and religious importance of this doctrine, what shall we say more, except to pray that God will give us some sense of the amazing grace of our Lord, and some sense of our obligation and some answering love on our part. Of course we shall never adequately appreciate the grace of the Lord Jesus; that is possible only to God himself. For

"none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord
passed through
Ere He found His sheep that was lost."

But even to our inadequate apprehension it is clear that our eyes are sadly holden and our hearts strangely cold in this matter. May God in His mercy enlarge and enlighten us, lest we be overwhelmed with shame when in the light of heaven we first compare the grace of the Lord Jesus with the selfishness of our response!

Must be Spoken

"WE cannot but speak the things which we have seen and heard," is a principle that applies far more widely than to the work of a Christian church, or to any activity that is put in force to spread the name of Jesus Christ. For there is a universal impulse which brings it about that whatever, in the nature of profound conviction, of illuminating truth, especially as affecting moral and spiritual matters, is granted to any man, knocks at the inner side of the door of his lips, and demands an exit and free air and utterance. — Alexander Maclaren, D. D.

— "Learn to labor and to wait" is a good motto; but it is well to note that the more you labor, the shorter will be your waiting.

A CROWNING JOY

EMMA A. LENTE.

Old Year, you are weary and sad and gray,
You are nearly ready to go away;
But, wait! there is yet one joy for you —
A joy that will thrill your tired heart
through,
That will bring the zest of your life again,
And soothe your sorrow and balm your
pain.

You are stripped of the treasures that once
you had,
You have lost the beauties that made you
glad;
The sun is cold and the wind is keen,
And never the face of a flower is seen;
But wait! fair garlands shall crown your
head,
And your latest days shall be comforted.

One night, if you watch, you will see afar
The luminous rays of a new, strange star;
One night, if you listen, you'll hear a song
Come echoing down through the centuries
long,
And you'll feel the fanning of viewless
wings,
And know the thrill that the Christmas
brings.

One morning you'll hear the joy-bells
chime,
And the children sing in their happy
rhyme,
And the fretting and sighing will die away,
Forgot in the light of the Christmas Day;
And peace and mercy and glad good-will
The hearts and homes of the land will fill.

The forests will furnish their hardy greens
And fairest cedars for festive scenes;
And the young and the old will smile to see
The marvelous fruits of the birthday tree.
Old Year, you can surely wait for this,
And find in the Christmas your crowning
bliss!

Poughkeepsie, N. Y.

NATIONAL W. C. T. U. CONVENTION

KATHARINE LENTE STEVENSON.

TWO notable bodies convened in Washington on Monday, Dec. 3 — one the Congress of the United States in its fifty-sixth session, the other the twenty-seventh Annual Convention of the National Woman's Christian Temperance Union. Let no one scoff at the juxtaposition; it is more than a coincidence; it is a prophecy.

Four hundred and ninety-two delegates and *ex officio* members came together from forty-nine State and Territorial Unions to the last W. C. T. U. Convention of the nineteenth century. Back of each regularly elected delegate was a constituency of five hundred paid-up members, and back of these the still larger army of "followers" and sympathizers who make the grand sum total of real membership far in excess of any numerical showing.

A two days' meeting of the executive committee and an all-day of prayer preceded the convention itself, the latter being full of such spiritual power as to silence forever the assertion sometimes made that the Woman's Christian Temperance Union has left behind the spirit of the Crusade. This meeting was held in the Foundry Methodist Episcopal Church where the former Washington Convention met in the year 1881.

On Sunday, at 3 p. m., the convention sermon was preached in Lafayette Opera House by Mrs. J. K. Barney, of Rhode Island, one of the round-the-world missionaries of the World's W. C. T. U. The building was packed to its utmost capacity, and an overflow meeting in Foundry Church was arranged, addressed by Madame Layah Barakat, an eloquent Syrian member of the organization. Mrs. Barney's address was tender and impressive, and again the people were made certain that this great organization is indeed the child of the Crusade motherhood and the heir to the Cru-

sade legacy of faith and consecrated zeal.

Not less were these characteristics manifested in the five busy days which followed the Sabbath. However animated the discussion, however intense the interest which centered about any question of polity or declaration of principle, it needed only the word of the presiding officer when the hour of 11:15 came, each day, to transform this place of excited debate into a prayer and testimony meeting of deep spiritual power. This evangelistic hour was, each day, in charge of Miss Elizabeth W. Greenwood, of New York, World's and National superintendent of the Evangelistic department.

The address of the National president, Mrs. Lillian M. N. Stevens, was given on the morning of Dec. 8, and was a clear, strong setting forth of the principles for which the organization has always stood as well as an outlining of its policy during the coming year. Mrs. Stevens began her address by referring to the former convention held in Washington, and contrasted the status of the organization at that time with that which now obtains. She said, in part:

"Oct. 28 to 29, 1881, our National Convention met in Foundry Methodist Episcopal Church in this city. At the first executive committee meeting only fourteen responded to the roll-call. The names of nine of that number are now written in the book of the life immortal. When we were here in 1881 the treasurer reported receipts from all sources, including dues from forty-five States, the Territories and the District of Columbia, to be \$2,557.60. Today she will report at least ten times that amount, and our membership is eight times as large. Of those who were then State presidents but two are here today, and only one still holds the same office. . . . At that convention we had but twenty-six departments of work; now we have thirty-six, all built upon our fundamental principles of Purity, Total Abstinence, Prohibition. Then in no State was the age of protection for girls above ten years; now, largely through the efforts of white-ribboners it is raised to an average of fifteen years, and in some States as high as eighteen, and there is a growing sentiment in favor of legally protecting womanhood at any age as well as girlhood in her minority. Then there was only one police matron in the country (at Portland, Maine); now this office is well established and well filled in many of our cities. . . .

"When we were here before, there were no compulsory temperance educational laws; now they exist in every State save Georgia and Utah, also in the Territories and the District of Columbia. Then temperance was not systematically taught in the Sunday-school; now there are quarterly temperance lessons as a part of the International Lesson System. Since 1881 eight round-the-world missionaries have gone out to carry the gospel of temperance, as we understand it, to all people in all lands. . . .

"Since 1881 marked progress has been made in that great movement looking towards a real republic, the enfranchisement of woman. . . . Not long ago, in Idaho, we were in a W. C. T. U. convention, to which some of the delegates came late, because, as they explained, they could not leave home until they had cast their votes for the temperance candidate for mayor, while the nominee on the other ticket was a well-known brewer; and in Colorado we were present at a temperance meeting when a fine, manly-looking man was introduced as mayor who openly and (apparently) proudly stated that he owed his election to the white-ribboners of his city. This year 145,000 women registered to vote for the President of the United States."

Mrs. Stevens then devoted several paragraphs to a new setting forth of "Our Principles," especially that of Prohibition. She dwelt clearly and unequivocally with the situation in the Philippine Islands, and urged renewed effort for the abolition of the canteen and the brothel. She sounded notes of cheer and hope, and argued from the wonderful moral advance of the past century that greater victories in the interests of reform are to be won in the century

just beginning. A paragraph was devoted to peace, and the remainder of the address was given largely to practical suggestions for future work.

Mrs. Stevens has won for herself her own place in the respect of the nation and in the hearts of her co-laborers, and this strong, practical address will go far towards strengthening the esteem and affection in which she is already held.

The reports of corresponding secretary and treasurer, together with the reports of the superintendents of the various departments and of the board of organizers, made up a large part of the routine work of each day. This was frequently interspersed and brightened by the introduction of guests and the consideration of recommendations from the executive committee. On Tuesday afternoon the Methodist ministers of the city were introduced in a body, and Bishop Hartzell paid a magnificent tribute to the spiritual power and working efficiency of the organization, stating that his mother and eight sisters were all white-ribbon women. The Illinois delegation arose in a body and made Bishop Hartzell an honorary life member of the National W. C. T. U., and he promptly returned the compliment by making his mother a life member. Life membership is contingent on the payment of \$25 into the national treasury.

Fraternal delegates were introduced from Australia, Brazil, Japan, Canada, and from many societies in our own country.

The evening's exercises were largely attended. Monday was Welcome Night, with addresses of welcome by Hon. B. H. Macfarland, commissioner of the District of Columbia; Hon. John Joy Edison, for the Board of Trade; Mrs. Clinton Smith, for the District W. C. T. U., and others. Responses were given by Mrs. General Bidwell, for the Pacific Coast; Miss Belle Kearney, of Mississippi, for the South; Madam Layah Barakat for the Middle States; while your scribe had the privilege of representing the Eastern States. Miss Jessie Ackermann, who, the next day, was to start on her third tour around the world in the interests of temperance, spoke words of farewell, and was followed by Miss Ada Murcutt, of Australia, who is to be her companion.

Tuesday night was given up to the Young Woman's Union, and a brilliant program was presented. Miss Clara Montgomery Parrish, who has just returned from her four years' work in Japan and India, presided. Miss Parrish is a young woman of great personal charm, and is now the general secretary of the Young Woman's Branch for the United States.

Wednesday evening was State Benefit Night — the program being arranged by the presidents of the States having made a gain of 500 or more during the year. Twelve States participated in this triumph, Ohio leading with a gain of 2,008, and New York coming next with a gain of over 1,300. The State banner for largest gain was accorded to Ohio; the District to Third District, Michigan; the County to Ulster County, N. Y.; and the Local to Passaic, N. J.

Thursday evening was most unique in character — a "Department Demonstration." The several departments were grouped under the sub-divisions — "Evangelistic," "Organization," "Preventive," "Social," and "Legal" — and under these subheads each was represented by one or more persons who, in some symbolical way, showed the work of that particular department. It was a series of charming tableaux; but it was more than that — it was a vivid setting forth of the many lines of work which are carried on by the W. C. T. U., and it was a prophecy of what the church of the future is to be and to do.

Friday night was Platform Night, and

strong addresses were delivered by Mrs. Ada Wallace Unruh, Madame Layah Barakat, Rev. Anna H. Shaw, Miss Kate Lundin, Mrs. Leonora M. Lake, vice-president of the Catholic Total Abstinence Union, and Mrs. Margaret Dye Ellis, national superintendent of the department of Legislation and Petition. Mrs. Alice J. Harris, of Boston, was present and sang her great song — "Victory." I have never attended a more powerful meeting. Each speaker was at her best. Strong argument, unanswerable logic, and burning eloquence characterized all, and the convention closed in a whirlwind of power.

The resolutions of this year were few in number, but terse and strong. The only one which called forth any discussion was that which expressed "sympathy with organized labor in its first demands for a living wage, an eight-hour day, the prohibition of child-labor, and in all wise efforts for the securing of justice and freedom." The resolution then proceeded to ask the co-operation of the labor forces in the overthrow of intemperance and the legalized liquor traffic, and expressed its belief that "the solution of the liquor problem in righteousness would go far towards the solution of the labor problem in justice." This was hotly discussed for two afternoons; every conceivable form of amendment was tried, and it was finally passed exactly as first written.

Receptions at the beautiful home of Mrs. John Henderson and at the Executive Mansion were very pleasant breaks in the routine of business. The President and members of his cabinet, with their wives, received in the Red Room. It is estimated that nearly one thousand guests filed past them and shook hands. The rooms were beautifully decorated and the courtesy extended was highly appreciated. Mrs. Stevens was first presented, and, in a few well-chosen words, expressed the thanks of her constituency and enumerated the principles for which the W. C. T. U. stands.

The old board of officers was re-elected on Thursday morning with practical unanimity; and the great organization has already begun its work for the coming year. If the prosperity evidenced in its net gain of 15,000 members be but continued — as we all feel assured it will — the new century will witness marvelous growth both in membership and efficiency.

By one of those singular coincidences which we can but feel are arranged by a Higher Power, the anti-canteen amendment to the Army Reorganization Bill was considered by the House during the days of this convention. One duly reorganized branch of our work, therefore, was conducted at the Capitol, where the Representatives and Senators were interviewed and earnestly entreated to vote for this amendment. The bill passed the House, as your readers know, by a large majority, and then the thanks of the women poured in upon those Representatives who had stood for young manhood in our Army.

It was my privilege, on Saturday, Dec. 8, to attend a hearing before the Senate Committee and to speak a few words, on behalf of my home constituency, for the passage of the bill. Everything now looks as if it would pass both Houses by a large majority, and it will undoubtedly receive President McKinley's signature.

Invitations for the next convention were received from many places, the most pressing being from Fort Worth, Texas, where it is probable that the convention of 1901 will be held.

With deep gratitude, strong hopes and unfaltering faith, the convention adjourned. Large mass meetings in Baltimore were held on Sunday, Dec. 9, addressed by Mrs. Stevens, Miss Gordon, Mrs. Hoffman, and others of the National workers. Thus there is no pause in plan and effort, and some day there must come full achievement of all for which we hope and toil.

"UNTO YOU"

HARRIET E. BANNING.

Luke 2: 11.

"Unto you" — the young and fair,
Strong, light-hearted, gay,
"Unto you," the angels sing,
Christ is born today!

"Unto you" — o'erburdened ones
On life's thorny way,
Fainting 'neath your heavy loads,
Christ is born today.

"Unto you" — discouraged souls,
Desolate, forlorn,
"Unto you" glad tidings come —
Christ the Lord is born!

"Unto you" — who wait for Him,
Weary, suffering, worn,
Watching for the morn to break,
Christ, the Lord, is born!

"Unto you" — the wanderer
From the heavenly told,
Out upon the mountains bare —
Comes the Christ of old.

"Unto you" the Saviour comes,
Sacrifice for sin,
Stretches out His arms of love,
Longs to take you in;

Pleads with you, "Come unto Me,"
You, by sin oppressed.
I, the Christ, will set you free,
"I will give you rest."

"Unto you" — whate'er your lot,
Sinful, wretched, sad,
Unto you the Christ is born.
He can make you glad.

Newport, R. I.

CHRISTMAS SERMONS

THE excellent sketches of Christmas sermons herewith presented, are furnished in response to the following request sent out by the editor, Dec. 3:

"Please send, immediately, text, topic, and outline of your Christmas sermon, not to exceed one hundred words, for we cannot publish from any one person more than that."

Rev. Frederic H. Knight

St. John's Church, South Boston, Mass.

TEXT — "And it came to pass, as the angels were gone away from them into heaven, the shepherds said . . . Let us go . . . and see . . . And when they had seen it they made known abroad the saying," etc. — LUKE 2: 15-18.

TOPIC — A Supernatural Manifestation.

1. Christ was already born at Bethlehem, but the shepherds knew it not until the fact was made known to them in an extraordinary and supernatural way. So all the great facts of redemption are supernaturally revealed.

2. In obedience to the angelic message the shepherds came with haste and found the babe lying in a manger. The fact of the birth of the Saviour is thus verified for them. So the facts of redemption may become matters of personal knowledge through experience.

3. Fully satisfied as to the truthfulness of the revelation and thrilled by a personal vision, they spontaneously and successfully prophesy or foretell the glad tidings. So now the Holy Spirit shall make prophets of all who through experience have a personal knowledge of the great truths revealed.

Rev. G. A. Grant

Middleboro, Mass.

TEXTS — "Heaven and earth shall pass away, but my words shall not pass away." — MATT. 24: 35.

"And lo! I am with you alway, even unto the end of the world." — MATT. 28: 20.

SUBJECT — The Persistence of the Christ vs. "The Procession of Christs."

Two years ago Rev. B. Fay Mills undertook a portrayal of "Twentieth Century Theology."

[The Christ idea is of man — Jesus merely one of a procession of some seventeen so-called Christs. Ignoring modern vindications of New Testament history, Jesus is placed on a level with the unhistoric Vishnu, with Buddha, Bab, etc.]

Turning from this recent legend-maker, we note some clear results of modern research:

1. Jesus claimed to be different from other men. (John 5: 18; 10: 38; 12: 40; 16: 28, etc.)

2. Jesus was different from other men. (John 7: 46; 8: 2-5, 36; 10: 25, 37; 15: 24, etc.)

3. Jesus is regnant today — God with us — the world's Redeemer and King. Jesus Christ, the complete revelation, redemption, example.

Rev. W. B. Dukeshire

Orono, Me.

TEXT — "In him was life; and the life was the light of men." — JOHN 1: 4.

TOPIC — Life in the Light of Christmas Day.

1. Birthdays suggest the possible as well as the actual. Christmas suggests the whole life of Christ. From the manger we see the Cross.

2. Christmas teaches the dignity and sacredness of human life. "And the Word was made flesh."

3. Christmas suggests the criticalness of human life. Each may know the glory, or the shame, of living. Be saved, or lost.

4. Christmas teaches that our daily life should be a constant manifestation of the life of Christ in us, of the will of God for ourselves and others.

Rev. W. S. Smithers

St. Albans, Vt.

TEXT — "And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." — LUKE 2: 10.

TOPIC — A Blessed Message.

This is an announcement of unspeakable blessedness, a joy without bounds.

1. Its source. It came from God, the Everlasting Father. It was a message of infinite love and tenderness.

2. Its nature, tidings of great joy. The long-awaited Deliverer has come. The ransom price has been paid. Heaven may be gained. It breathes of peace, joy, love, and good-will to men.

3. Its scope. It was not for the shepherds only, or Bethlehem, or Judea. It goes down into Africa, out into Asia, crosses into Europe, leaps the ocean, and finds every isle of the sea. It was for all people. O heart of mine, rejoice!

Rev. W. S. McIntire

New London, Conn.

TEXT — "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — JOHN 3: 16.

Back of every intelligible act there must be an adequate cause. The cause of God's Christmas gift to the world is His love. While He could not admire or be pleased with the world, He could and did pity it. He so loved that He gave. His gift was a Saviour. This meets our greatest need. The world was perishing in separation from Him, in superstition, in sensualism, and was on the way to eternal death. His gift provided for renewed fellowship with Him, the impartation of truth, the domination of the spiritual over the sensual, and eternal life.

Rev. W. S. Bovard

Congress St. Church, Portland, Me.

TEXT — "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." — LUKE 2: 8-10.

TOPIC — The Announcement to the Shepherds.

Several considerations make it seem specially fitting that these shepherds of Bethlehem should have been among the first to receive the glad tidings of the Saviour's advent:

1. The exalted place the shepherd-vocation held in the thought of the Jews. The shepherd life was the truest type of the ministry of Jesus.

2. The outdoor life of the shepherd was especially conducive to religious meditation and simple devotion. They lived with a keen sense of God.

3. This simple life saved them from the prej-

udices and abstract theories which gave rise to the political and ecclesiastical parties of that day.

These shepherds stand for the obscure, unapplauded, commonplace lives, which God never overlooks when He confers His honors. It was to dignify and glorify the life of the common people that the Saviour devoted Himself so generally to them.

Rev. Arthur J. Lockhart

Pemaquid, Maine.

TOPIC — The Dawn of a New Era.

TEXT — "On earth peace." — LUKE 2: 14.

The song of the angels breathed the hope of the ages. The radiant dream and desire of all gentle hearts, though delayed, is a prophecy hastening to fulfilment.

1. The Giver of Peace.
2. The Conditions of Peace.
3. The Progress of Peace.
4. The Consummation of Peace.

Peace! The feet of that radiant angel shall yet touch our world, and the weapons and passions of men shall be surrendered to her.

Rev. A. H. Nazarian

Bethany Church, Roslindale, Mass.

TOPIC — The Gift Unspeakable.

TEXT — "Thanks be unto God for his unspeakable gift." — 2 COR. 9: 15.

Christ as the gift of God is unspeakable:

1. By His Divine-human personality. "The Word was made flesh and dwelt among us." God was humanized that man might be delighted.
2. By His immaculate life and character.
3. By His ennobling influence over mankind, in every age.

"Star-guided sages brought their incense sweet, And poured their rich libations at His feet."

4. By His saving power. "Unto you is born . . . a Saviour."

5. By His manifestation of God's love. Love is unselfish. It rejoices more in giving than in receiving.

Rev. George W. Hunt

St. Johnsbury, Vt.

TEXT — "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." — LUKE 2: 13-14.

TOPIC — The Proclamation of the Angels.

1. It was the proclamation of God's glory to be revealed in the character of Jesus, the Babe in Bethlehem.

2. It was the proclamation of antagonism to all evil which opposed the reign of righteousness.

3. It was the proclamation of victory over all evil and the opening of the way to peace by the laying of the only foundation to an abiding peace.

4. It was the proclamation of peace through the reconciliation of man with God, and man with man, made possible by the coming of the Son of God.

5. It was the proclamation of the only Gospel Christ committed to His church.

Rev. E. S. Tasker

St. John's Church, Dover, N. H.

TOPIC — The Universal Saviour.

TEXT — "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." — LUKE 2: 11.

Not only upon the cross, but also in the manger, in the shop, in His public ministry, and in His risen life, is Jesus the Saviour — the Saviour of —

1. Youthful humanity. As babe He sanctified childhood. As boy He revealed the possibilities of pure youth.

2. Toiling humanity. As carpenter He dignified honest toil, saving it from drudgery by high aims.

3. Suffering humanity. As minister He inaugurated reforms and social service.

4. Sinful humanity. As crucified Messiah He offers forgiveness for guilt and freedom from power of sin.

5. Dying humanity. As risen Lord He conquered death and brought immortality to light.

Rev. W. G. Seaman

Wesley Church, Salem, Mass.

TOPIC — The Significance of the Angel Song.

TEXT — "On earth peace among men in whom he is well pleased." — LUKE 11: 14 (Revised Version).

The heathen, conscious of his unworthiness or helplessness, pours out his soul in prayer, and wonders if there is any among his gods who hears and cares. The Christian in his worship has the same feeling of unworthiness and helplessness, but has also a joyful consciousness of the good will of the Highest toward men. That truth the angel song announced and the Christ made real.

But Christianity includes, also, the relations between man and man. Joyful worship of God, joyous service of men. Without both there might be peace for all in heaven; there never could be peace to all on earth. The angel song meant a transformed earth where no man should receive wrong, but loving helpfulness, from his brother. To bring such knowledge of Divine favor and such a state of society was Christ's mission. *It is yours.*

Rev. A. H. Webb

Bradford, Vt.

TEXT — "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." — MATT. 1: 21.

TOPIC — The World's Brightest Day and Richest Name.

There have been many bright days in the world's history — when Moses led the Israelites from Egypt; when Solomon dedicated his Temple; when Lincoln issued his Proclamation of Emancipation — but none to be compared to the day when Christ was born. That event is the central point of all history. It is the peg upon which we hang the years. It is the peg upon which we hang our hopes. That event brightened man's prospects. It enabled him to know God, and measure His love. It brought into the world the magic name "Jesus." It gave us the password into life and into heaven.

Rev. R. A. Colplitts

Fort Fairfield, Me.

THEME — Heaven's Christmas Gift to the World.

TEXT — "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." — ISAIAH 9: 6, first two clauses.

The character of this gift is indicated by the name applied to the gift. Not a perishable portion of the world's wares, but "Emmanuel" — God with us.

With us in our toils. Fitting our poor or good weaving into the complex web of the world's work. Desiring that we make each duty dignified by giving it our noblest self, thereby making all duties noble.

In our difficulties and sorrows, not by desire to be, but by kindred experience, the chiefest ingredients of which were difficulties and sorrows.

In the battle with self and Satan as a sufficient Saviour.

Rev. Thomas Tyrie

Attleboro, Mass.

TOPIC — The Significance of Christ's Birth.

TEXT — "Thanks be unto God for his unspeakable gift." — 2 COR. 9: 15.

What did the coming of Christ mean?

1. A fuller revelation of God to man. First, bloody sacrifices, then glowing prophecies, now "the Man Christ Jesus." "The Word became flesh and dwelt among us."

2. The proclamation of a gospel. First, law from quaking Sinai, warnings, judgments, which frightened men; now, gospel announced by angels, light, music, thanksgiving.

3. The liberation of spiritual forces that were to transform society and the world. Parable of the leaven.

Rev. George R. Grose

Newton, Mass.

TOPIC — The Gospel of the Incarnation.

TEXT — "The life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us." — 1 JOHN 1: 2 (R. V.).

The deepest meaning of the Incarnation is

that God has forever identified Himself with humanity. The message of the gospel of the Incarnation is:

1. Man is akin to God. God is eternally near, giving to men sympathy and help. Not heaven, but the human heart, is His throne.

2. The final standard of human life is a divine humanity. This is the source of moral revolutions, an inspiring, guiding principle in the life of today, and the guarantee of actual human brotherhood.

3. The assurance of continuous guidance into truth. The pledge of the vision of perfect truth is not in creeds, nor in the Bible, but in the indwelling divine life.

4. Love's eternal purpose — a divine humanity is to be realized. Since the divine life became human, all human life may become divine.

This is the gospel of the Incarnation.

Rev. J. I. Bartholomew

South Manchester, Conn.

TEXT — "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." — JOHN 1: 18.

THEME — The Incarnation a Revelation of God to Man.

1. The existence of idols in almost all lands, and the incarnations taught by other religions, have their explanation in the felt need of some medium to bring the Infinite Person within the grasp of the finite mind.

2. The human mind studies the character of Jesus in relations with which it is familiar and sees His transcendent beauty. To study the moral character of Jesus is to study the moral character of God. The Incarnation thus makes God real to man.

Rev. Wilbur F. Holmes

Kent's Hill, Maine.

TEXT — "Thanks be unto God for his unspeakable gift." — 2 COR. 9: 15.

SUBJECT — The Unspeakable Gift.

Introduction: (a) Love, the most blessed thing in the world — human love in human relationships. (b) But human love is imperfect, alloyed with selfishness. Sin destroys the power to love; grace restores and gives it right direction.

1. Christian love the resultant of God's love (see context). (a) Christian love, the bond of fellowship and unity. (b) Cheers, comforts, brightens all the world. (c) Text applies to *procuring cause*, as well as the product, of grace.

2. The gift and its value: (1) To the world — (a) intrinsic value, (b) the procuring cause of all gifts. (2) The value of a gift arises (a) from the love that prompts it, (b) from the sacrifice it represents, (c) its value is estimated by adaptability and utility.

3. Appreciation of this gift is manifested (a) by its hearty acceptance, (b) by its proper use.

Rev. Leon K. Willman

Waterbury, Vt.

TOPIC — The Advent Feast.

TEXT — "Eat to live." — JOHN 6: 57.

1. Hunger: Man. Blind instinct feeling and grasping. (a) "In the sweat of the face." The world-struggle for "the meat which perisheth." (b) Flesh-pots; stones for bread; husks. Hunger still.

2. Love: God. The Omnipotent Intelligence bringing food. (a) The Capernaum synagogue. The pot of manna a memory and symbol. (b) The True Bread, present, available. The Eternal Christ from the Father's heart.

3. Intelligent choice of food: the Word from the mouth of God rather than stones or husks. (a) Feasting on God's truth. (b) Full-grown men; fullness of Christ. Advent of the sons of God.

Rev. William J. Thompson

Newtonville, Mass.

TOPIC — The Fullness of Time.

TEXT — "When the fulness of time was come, God sent forth his son." — GAL. 4: 4.

An example seen in Columbus, Gutenberg and Luther, all working together at the same time for the advancement of Christ's kingdom.

The Greeks reaching their acme in philosophy

— an aid to the polemics of Christianity.

The Romans perfecting law — a forerunner for the Gospel.

One language — so rich to embody thought and so widespread to give the maximum bearing to the minimum heralds.

One government — making accessible a vast area.

Good roads and means of conveyance — facilitating travel.

The test and failure of heathen religions to satisfy the cravings of the soul.

Rev. J. F. Cooper

First Church, Taunton, Mass.

TEXT — "The gift of God is eternal life through Jesus Christ our Lord." — ROM. 6:23.

TOPIC — God's Gift.

Christmas delightfully turns our attention from obligation to freedom; from compulsion and contracts to gifts of love. Man's dignity is in his capacity for voluntary choices and service. God's Christmas gift develops this capacity.

The Gospel is,—

1. A gift, not bargain, not wages.
2. Free. God takes the initiative in giving.
3. Carefully prepared, by processes of the ages.
4. Designed for permanent benefit, not mere sentiment.

Let us have the Christmas spirit, receive, appreciate, appropriate God's gift. Make ourselves a gift to Him.

Rev. Geo. H. Clarke

Central Church, Lowell, Mass.

TEXT — "Behold, I bring you good tidings of great joy, which shall be to all people." — LUKE 2:10.

TOPIC — Gospel of Joy.

Joy because prophecy of the coming Messiah is fulfilled. The Bible becomes the accepted revelation of God.

Joy in the human heart when Christ enters. Sin produces darkness, sorrow, death and despair. Christ gives light, gladness, life and happiness.

Joy to all people. Christ touches all sides of life; affects both body and soul. He helps man in his home, business and professional life; benefits civilization; and gives joy to every being who will accept Him upon the face of the earth.

Joy in opening the door to the future with its eternal weight of glory. Speculation gives way to positive evidence of immortality and everlasting happiness.

Rev. D. B. Dow

Machias, Me.

TEXT — "Thus saith the Lord: As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch." — AMOS 3:12.

TOPIC — Even Fragments of the Race Precious to God.

Sin, as a lion, has seized its prey. The Good Shepherd to the rescue. Divine love for even remnants of the race shown, —

1. In the preparation for Jesus' coming.
2. In His death struggle with sin.
3. In His gentle forbearance with the sinner.
4. In the blessed experience of the rescued.
5. In the glory promised His saved ones here and hereafter.

Oh, thou whom sin hath wasted, permit the Divine Restorer to heal thee, and bring thee back to the fold!

Rev. W. A. Luce

Rockville, Conn.

TEXT — "The star . . . stood over where the young child was." — MATT. 2:9.

SUBJECT — The Magi and the Manger; or, the Manifestation of Christ to the Gentiles.

Introduction: The most wonderful journey in the world's history, all details considered; inexplicable on natural principles; supernatural guidance.

1. The manger was the meeting place of the deepest cravings of the human soul and their highest possible realization in Jesus Christ, "in whom veiled divinity slumbered."

2. The Magi were not deceived by all the signs of Herod's outward royalty at Jerusalem,

but found *their* king in the Child of the manger, "the King immortal, invisible." Faith dominated the senses.

3. Exchange of gifts. For gold, etc., transfigured lives; a great light in their souls and a great peace in their hearts.

4. Application: "If any man be of the truth he will hear my voice."

Rev. T. E. Cramer

Littleton, N. H.

THEME — Christ's Coming a Summons.

TEXT — "The Master is here and calleth thee." — MATT. 11:28 (R. V.).

Thoughts cluster about shepherds, manger, Child Wonderful; but each thinks of Christ's character and accomplished mission. Every anniversary brings added significance to Christmas message. As illustrated by this scene in Bethany, Jesus comes to individual home and heart with summons definite, personal, urgent.

1. "The Master." Honored, beloved, He proves Himself more than "teacher." Testimony of that day and of centuries proclaims Him *Master*.

2. "Is here." This our Christmas announcement. No longer, "If Thou hadst been here." Presence never more real than now.

3. "And calleth thee" to (a) Acquaintance with His mission, spirit, power. (b) Acceptance — personal, loving, obedient. (c) Service — prompt, zealous, constant.

Rev. A. E. Atwater

Barre, Vt.

TOPIC — The Wise Men, the Star, and the Saviour.

TEXT — "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." — MATT. 2:2.

1. The inquiry of the wise men: "Where is he?" An awakened interest prompts a diligent search for the new-born "king of the Jews." They evince faith, overcome obstacles, and persevere till rewarded.

2. "His star" their encouragement. It was the business of these students of the stars to cast the horoscopes of men and nations. Now they discover a new and bright star which seems to beckon them onward. It was a light of divine revelation.

3. The Saviour worshiped. The wise men are every believer's example in three things: (1) They discover the incarnate Son of God. (2) They worship their Saviour. (3) They present to the new-born King gifts.

Rev. C. F. Parsons

Westbrook, Maine.

TOPIC — Christmas Tidings.

TEXT — "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." — LUKE 2:10.

Angels brought the tidings nineteen centuries ago; today, men are the messengers.

1. Christmas tidings are glad tidings. They tell of a "Saviour which is Christ the Lord." He is the "Light of the World," the "Prince of Peace," bringing life and liberty to man.

2. Christmas tidings are for all people. Not only for the shepherds and the wise men who worshiped Him at Bethlehem, but for all men of all races through all ages.

3. The reception of Christmas tidings. With joy by the shepherds, the Magi, Simeon and Anna. But Herod received them with hatred and sought to destroy the Christ.

Rev. C. H. Smith

Thames Street Church, Newport, R. I.

THEME — The Angel's Message.

TEXT — "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." — LUKE 2:11.

1. The Place: "the city of David." This fulfillment of prophecy is one of many evidences of Christ's Messiahship.

2. The Person: "Christ the Lord." This is one of many declarations of Christ's divinity.

3. The Purpose: "A Saviour." This is a God-like mission — above the conception of the sinning, beyond the power of the finite.

The salvation given by Christ is not simply pardon, as glorious as that is, but "he that believeth on Me hath everlasting life."

Rev. B. C. Wentworth

Berwick, Maine.

THEME — Joyful Tidings.

TEXT — "And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy, which shall be to all the people." — LUKE 2:10 (R. V.).

The advent of Jesus was the most joyful event in the world's history.

1. His advent brought glad tidings to warring nations, for His coming was the harbinger of universal peace.

2. His advent brought glad tidings to the oppressed, for He delivers from physical, mental, and spiritual bondage.

3. His advent brought glad tidings to all people, for He gave a lofty ideal of life and of human and divine relationships.

Rev. H. L. Wriston

Appleton St. Church, Holyoke, Mass.

THEME — The Fullness of Time.

TEXT — "When the fullness of time was come, God sent forth his Son." — GAL. 4:4.

The fullness of time was come: (1) When expectation had been awakened by the Old Testament Scriptures. Christ was the goal of prophecy. (2) When the dispersion had carried the prepared people into the countries surrounding Palestine. With them went the sacred writings, the synagogue, and a lofty idea of God. (3) When Greek literature and philosophy had prepared a vehicle for the Gospel message. (4) When Roman conquest had broken down the wall between the East and the West, and peace widely prevailed. Roman roads were the highways over which the missionary went with his life-giving message. (5) When the religious need of the world was supreme. When faith in the national gods was shattered, and worldly wisdom had failed to save the family and society, God sent forth His Son.

Rev. J. M. Frost

Grace Church, Bangor, Me.

THEME — The Expecting Christ.

TEXT — "From henceforth expecting till his enemies be made his footstool." — HEBREWS 10:18.

The incarnated Christ has become the expecting Christ whose expectations are of such a nature that they are sure of fulfillment as much as our expectations concerning the rising of the sun on the morrow. When we ascertain what our Lord expects, then we know what the future has in store.

The foes of Jesus are our foes, and they are to be made His footstool and we are to expect deliverance. Christ's faith transcends all limitations and exigencies; He knows what is in man, and He expects humanity to enthrone Him King. One of the settled facts of the universe is the triumph of the Cross. The evidences of victory are multiplying. God's world and God's Christ and God's church are safe; the only question is a personal one — Is the individual safe?

To meet the expectations of God is to secure the fulfillment of our brightest hopes.

Rev. Isaac L. Wood

Trinity Church, Norwich, Conn.

TEXTS — "Where is he that is born King of the Jews?" — MATT. 2:2. "Unto you is born . . . a Saviour." — LUKE 2:11.

THEME — The Supreme Search and God's Response.

The Magi were Persian priests in quest of Christ.

1. They voiced the supreme search of the race — "Where is He, the Saviour?" This search underlies all forms of religion and inspires all worship. Devout souls were asking it amid the elaborate idolatries and sensuous worship of Egypt, Babylon, Greece and Rome. Zoroaster passionately sighs: "When will the Helper come?" The troubled East still asks amid tumults of revolution: "Where is He?" The soul must see the King.

2. God hears the plaintive cry of the soul, and Christ is His response — "Unto you . . . a Saviour." Christ only can satisfy the hungry soul. He is King and must reign. His coronation is going on every hour in love, law, literature, government, theology, philanthropy, science and worship. The groaning creation waits His touch. The voice is heard in every wilderness: "Prepare ye the way of the Lord." Have you seen Him?

THE FAMILY

A CHRISTMAS SONG

JOSEPHINE RAND.

"For unto us a child is born, unto us a son is given." — ISAIAH 9: 6.

Hark to the pealing of the Christmas bells! What joyous message to the world it tells! To us a Child is born, a Son is given! With loud rejoicings let the air be riven! Proclaim the tidings to earth's utmost bounds, While highest heaven in unison resounds.

Peace on the earth and God's good-will to men! Though stained with sin they may be white again; For God so loved the world He gave His Son To ransom man, by sin and death undone, That whosoever will may come and live, And God for Christ's sake will their sins forgive.

So let His birthday bells the tale ring out; Angelic hosts the blessed tidings shout; And men, redeemed from chains of sin and death, Sing praises to their God while they have breath! Peal on! Peal on, ye cheering Christmas bells! The story of His love your music tells. Peal on! till all the earth from shore to shore Shall ring with praise to God forevermore. Wonderful, Counsellor, the Prince of Peace! Under His reign the wars of nations cease. To us a Child is born, a Son is given! A Child shall lead us to the gate of heaven.

Thoughts for the Thoughtful

Christmastide

Oh! sad earth, take heart once more, Let the warmth of Christmas cheer Gladden all the coming year, As it never has before. Let the words the angels sung Dwell on every heart and tongue.

— Margaret M. Levick.

In the inn of Bethlehem there were many going to and fro, and much hurry and disquietude, while caravans were unloading or making up their complement of passengers and the divan presented a spectacle of many costumes and resounded with wrangling and barter and merriment. But in a stable hard by there was a tender joy too deep for words and a stillness of adoration which seemed to shut out the outer world; for Mary had brought forth her firstborn Son and laid him in the manger, and her heart and that of Joseph were full to overflowing, and angels were gazing down from above on the mystery of the holy incarnation. — Edward M. Goulburn.

"It was not easy to 'be a Madonna.' From the beginning to the end Mary was anxious, as are other mothers. To and fro, over the beautiful awe, swept the great sorrow shadow. Jesus was crucified on the cross. Mary was crucified at the foot of it. Mothers know."

May it be a merry Christmas to every one! If it cannot be merry, may it be a happy one. If happiness is impossible, may it still be a blessed Christmas. Merriment bubbles and sparkles on the surface of life. It is not always possible to every one. Happiness lies deeper among the treasures of the heart. But when happiness, the enjoyment of one's treasures, is impossible, blessedness may still abide. Deeper than joy or sorrow may be a peace serene and

holy. May it then be a merry Christmas, a happy Christmas, or a blessed Christmas for each and every one! — *Christian Register.*

* * *

Christmas would be next to useless if it did not bring us into closer touch with others. And the closer it brings us to one another the more it bids us render our intercourse sweet, wholesome and lastingly beneficent. As far as Christ is embodied in us as His representatives, we are safe to keep Christmas as we ought, but never otherwise. — *Congregationalist.*

* * *

Do you know how they used to hold the censer in the olden time, and what it was made of? Here is a metal pan and the handle by which it was held. In the inside of this metal pan were put living coals, on the top of them a perforated cover. In a square box the frankincense was brought to the temple. This frankincense was taken out and sprinkled over the living coals, and then the perfumed smoke arose until it hung amid all the folds and dropped amid all the altars, and then arose in great columns of praise outside or above the temple, rising clear up toward the throne of God. So we have two censers today of Christmas frankincense. Here is the one censer of earthly frankincense. On that we put our thanks, for the mercies of the past year, the mercies of all our past lives, individual mercies, family mercies, social mercies, national mercies, and our hearts burning with gratitude send aloft the incense of praise toward the throne of Christ. Bring on more incense, and higher and higher let the columns of praise ascend. But here is the other censer of heavenly thanksgiving and worship. Let them bring all their frankincense — the cherubim bring theirs, and the seraphim theirs, and the one hundred and forty and four thousand theirs, and all the eternities theirs, and let them smoke with perfume on this heavenly censer, until the cloud canopies the throne of God. Then I take these two censers — the censer of earthly frankincense and the censer of heavenly frankincense — and I swing them before the throne, and then I clash them together in one great hallelujah unto Him to whom the wise men of the East brought the gold and the myrrh and the frankincense. Blessed be His glorious Name forever! — T. DeWitt Talmage, D. D.

* * *

What does the Christmas manger mean? That all of God's infinity can make a home for itself in my commonplaceness. That out of the dry straw of humdrum duties the Lord of the universe can build a throne. That since He was content with a manger, it is sin for me to fret in a mansion.

And now that God has appeared even there, shall I be surprised to find Him anywhere? If He would take up His abode with the beasts, may I not find some glimmer of Him among beastlike men? Dare I say of any life, however hard and forbidding, "There is no Christ there?" or of any task, however distasteful and unpromising, "I cannot find Christ in it?"

Blessed Saviour, Thou of Bethlehem, Thou of Calvary, help me to make this a manger year. I will not seek Thee elsewhere, but just where I am. I will not defer Thee to some glorious day ahead, but I will have Thee today, and make that glorious. I will invite Thee into my stable, and ask Thee to help me sweep the floors and curry the horses and cut up and take food for them, and I will draw Thee in among my rough stable companions. And at the end of the year, before the sun of next Christmas morning, my stable will have been transformed to a palace of the King, and the rough stablemen, and I among

them, will have become King's sons. For that is Thy manger way. — AMOS R. WELLS, in *Christian Endeavor World.*

* * *

Over desert's burning sands,
Mountain steep and weary lands, —
Cheered by Faith's deep mystery,
Onward sped the travelers three —
Till they knelt in holy joy
Low, before the Virgin's Boy!
Not the manger's stolid kine
Saw they, but the Love Divine, —
Word incarnate, Truth and Grace,
In the silent infant face!
Spirit-led, and cheered, may we
In our earthly manger see
Not its sordid, soulless cares,
Not the grossness that it wears,
But the Peace and Beauty born
Of the first glad Christmas morn!

— Zitella Coker.

THE CHRIST CHILD

FRANCES J. DELANO.

PAYNE was a little cripple, who sat in a big rocking-chair all day and watched the sky and the wide fields. There was a long road stretching away between the fields, and over it, every night, came Marie, Payne's sister, home from the mill.

It was a very exciting time for little Payne when at five o'clock he began to anticipate his sister's coming. On bright days he would watch the shadows creeping over the fields; he could always tell by the length of them when to expect her at the turn in the road. After long watching the sight of the familiar figure, hurrying around the bend, would send the blood dancing through his frail little body. When she was near enough she would wave her hand to him, and, presently, he would hear her step on the gravel, then her quick, light touch over the stairs, and the door would open, and she would be smiling down in his face.

Payne never quite realized how he had enjoyed the regularity of Marie's homecoming until she began to drive home with the young foreman of the stitching room at the mill. Almost every night now, for a month, she had come around the bend like a flash, and there was hardly time to wave her hand before she was at the door.

Marie was all Payne had in the world; she was father, mother, and sister all in one. When she was at the mill earning money Payne said she was the father; when they sat at the table together and she poured the tea, then she was the mother; and when she was washing dishes and singing songs and shaking up Payne's pillows and telling him stories, then she was his dear sister whom he loved better, he thought, than ever he could love father or mother.

Of late all the songs that Marie had sung had been Christmas songs, and all the stories had been about Santa Claus; and now it was the day before Christmas, and Payne's little head was full of bright anticipations. Marie was to be at home with him, and there were to be some surprises and a new song and a lovely story. Payne had a story to tell, too, about the Christ Child. He had thought a great deal about Him lately, and now that Christmas was so near it seemed to Payne that he could almost feel His presence sometimes. He felt sure that if he could but get to the city on Christmas night and

look through the windows of the great houses, he would see the Christ Child standing beside the Christmas trees; but he was lame and could not walk, and there was no one to take him, so he kept his longing all to himself, and his sister never guessed what was uppermost in his heart.

Marie had been home at noon that day, and they had talked about the lovely Christmas trees. She had told how the bells would ring at night all over the world, and how the churches would be filled with music. She had sung little carol to him about the Christ Child, and then she had started off through the snow to the mill. When she reached it she found that the operators in the stitching room had planned a sleigh-ride for Christmas night and they were eager for her to join them.

"It will be a glorious night," they assured her, "and we will have supper at Parker's and then home in the moonlight."

But Marie was persistent in her determination not to leave Payne.

"I don't like to leave him at any time," she declared, "and of course I couldn't think of it on Christmas night."

When the factory bell rang and they were all filing into the stitching room the young foreman found a chance to plead with her; but Marie would not yield, and he left her, angry and disappointed.

That night, much to Payne's surprise, Marie walked home. It was too dark for him to see her coming, but he heard her step on the snow and the light tap, tap, on the stairs, and then, in a moment, she was bending over him, and it seemed to Payne that he had never been so glad to see her. He had dozens of questions to ask her, and first he wanted to know how it happened that she walked home.

"Oh, I'm going to walk home all the time now, dear," she said with a little catch in her breath which Payne did not notice. "You can watch for me just as you used to. I'm going to be as regular as clock-work."

Payne was radiant. "O Marie!" he shouted, for she had disappeared to hang up her things. "I've a beautiful story about the Christ-Child. I've been thinking about it all day, and I played I went to the city and I saw lots and lots of Christmas trees, and I heard the music, and I stayed until it was long past dark, and then I played I saw the Christ Child, and, O Marie, it just seems as if I could almost see Him now!"

Marie came close up to Payne and looked down into the eager eyes. "Would you like to really go to the city?" she asked.

The pent-up longing in Payne's breast now leaped into his eyes.

"You shall go, dear," said Marie, softly.

"Go, how?"

Marie stretched out her young arms and laughed a little. "We'll go together, just we two, and we'll visit the churches, and look in at the windows, and we'll go somewhere and have a nice supper, and we'll stay just as long as you like, and then we'll come home again."

"O Marie! you couldn't ever carry me, you'd be so tired."

"Tired!" Marie took the child in her

arms. "I wish you were so awful heavy," she said, smiling down upon him. "You know we can take the cars part of the way, and we can sit down most of the time in the churches and at the supper, and it'll just be a nice time for the two of us. Now let's eat our supper and get the work done. We'll want to get up early tomorrow morning, you know."

While they were eating Marie told about the great houses ablaze with light and the Christmas trees with burning candles, and about the music in the churches and how it could be heard away down the street. "There'll be Christmas green in the restaurants, too," said Marie. "Oh, it'll be just Christmas, Christmas, Christmas, everywhere, and people will be smiling and happy!"

While she was talking an expression which she could not understand filled Payne's great eyes. He was picturing to himself the Christ Child standing perhaps in one of the churches, or maybe beside the Christmas trees, or possibly on the very streets where he himself would be walking. Oh! it was wonderful to think of, and Payne could hardly sleep that night for the visions that came to him.

There was a long line of red light in the western sky when Marie and Payne set out through the snow on Christmas Day for the great city. It was a long walk, and Payne tried to make himself as light as he possibly could. It was a great relief to him when at last they sat down in the cars. It seemed only a moment or two after that before Marie had him once more in her arms and they were walking through the lighted streets of the city. Payne's eager eyes scanned faces and windows, his arm around Marie's neck and his face close to hers. Perhaps when they turned the next corner he might see the Christ Child standing there! Hark! there was music. Were they going into a church? And was that a song about the Christ Child? Yes, yes, and surely He would be there to listen. Here was a group of little children, poor children, he guessed, because they were ragged—the Christ Child might be among them; He often went with the poor. And here was a wonderful Christmas tree loaded with gifts and children dancing all about the room. That would be a beautiful place for the Christ Child. Payne wished he might see Him happy there among those lovely children.

At the restaurant Payne could hardly keep his eyes away from the people long enough to eat. Among all those who came thronging through the door it seemed likely that the Christ Child might appear. Once, when they were walking on the street, Payne felt Marie's arms suddenly tighten around him. He looked up quickly, thinking it might be the object of his anxious search, but it was only the young foreman of the mill driving by with a beautifully dressed young lady.

When they entered a great cathedral Payne felt quite sure they would see the Christ Child. They were singing the Te Deum when Marie and Payne dropped quietly into one of the back pews. Payne put his head down on Marie's shoulder and closed his eyes.

"Heaven and earth are full of the majesty of Thy glory," sang the rich voices,

It seemed to Payne that the whole world, the trees and the white fields, the cathedral, and all the people in the world, had suddenly burst forth into music. Presently some one began to read the story about the shepherds. Then a voice from away up in the sky, Payne thought, commenced to sing. He couldn't make out the words at first, but by and by he heard them plainly:

"Watchman, let thy wandering cease;
Hie thee to thy quiet home;
Traveler, lo! the Prince of Peace.
Lo! the Son of God is come!"

Payne started with a spring and gazed eagerly about the building. "Where, Marie, where is He?"

Marie gathered him in her arms. "Sweetheart, it's a song they're singing. You are tired, and we must go home now."

As they went to the station Payne talked fast of all the things they had seen together, but said not a word about his disappointment. On the long road home he fell asleep with his head on Marie's shoulder. When he wakened he found himself among the pillows of his rocking-chair. He did not stir at first. There seemed to be something unusual in the room. He felt it flooding his heart with happiness before he was really awake. When he opened his eyes Marie was standing beside the stove, and close beside her, so close that Payne could hardly tell whether there were really two persons or only one, was the Christ Child. Payne caught his breath, and when Marie hastened to his side he stretched his arms out toward her in an ecstasy of joy.

"Marie! Marie!" he cried. "I saw Him—the Christ Child—standing close beside you there by the stove. He was tall and slender, and there was a beautiful light about Him, and, O Marie! it was the same light that shone on you; and Marie"—here Payne's voice sank to a reverent whisper—"dear Marie, the Christ Child's face was like your face."

Fairhaven, Mass.

CHRISTMAS LONG AGO

H. H. H.

WILLIAM BRADFORD, governor of the Plymouth Colony, gives in his log-book the following account of the first Christmas Day in that colony:

"The day called Christmas Day ye Gov cal'd them out to worke (as was used), but ye moste of this new company excused themselves, and said it went against their consciences to worke on that day. So ye Gov tould them that if they made it mater of conscience, he would spare them till they were better informed. So he led away ye rest and left them; but when they came home at noon from their work he found them in ye street at play openly, some pitching ye bar, and some at stoolball and such like sports. So he went to them and took away their implements and tould them that it was against his conscience that they should play and others work."

So it seems that conscience had something to do with the first Christmas Day in New England, just as it sometimes has to do with Christmas Day in our own times; for is there not often a softening of the heart, a forgiving of one's enemies, a tenderness, a sudden outburst of generosity, on Christmas Day? And has not conscience had something to do with all this? Surely it has. But the men and women of this day do

not look upon Christmas as it was looked upon by many good men and women years ago, when it was said to be simply a kind of "popish idolatry" to celebrate the day. The real spirit of Christmas seemed to have been lost sight of.

Our grandmothers can tell us that when they were little girls people did not "make anything of Christmas," the great holiday of the year being Thanksgiving. Think of having to go to school on Christmas Day! Yet that was the fate of many boys and girls in New England not more than fifty years ago. Christmas came and went just like any other day in the year. It is true that in some places children hung up their stockings on Christmas Eve, but there was no feasting or merriment on the following day.

The reason for this failure to observe Christmas Day may be found in the fact that the English people went somewhat to extremes in their celebration of the day, and as the early settlers of New England wished to break away from many of the English customs in their more serious manner of life, they banished all the old English church holidays, Christmas with the others. The first settlers regarded the day as it was observed in Old England as one of folly and extravagance, and they had no mind to be foolish and no money to spend extravagantly. Indeed, they made it a matter of conscience, and when it became their conviction that a thing was wrong, nothing on earth could induce them to do that thing. One hears today of the "New England conscience," as if it were a kind of conscience peculiar to the residents of New England.

But the proverbially jolly Dutch settlers of New York, the kindly Germans of Pennsylvania, and the good-time-loving people of Virginia, believed in the celebration of Christmas, and they observed it merrily, with no end of feasting and jollity. It may have been that many of them gave little heed to the real significance of the day, and it is certain that there was far less real religious observance of the day than there is now.

The Sunday-school has had much to do with making the observance of Christmas more general, and also with reminding people of its sacred origin and significance. Those who were on the alert for something with which to arouse the interest of the boys and girls in the Sunday-school began to see in an observance of Christmas an excellent opportunity for arousing this interest. We do not know just when trees were introduced, but are sure that the first Christmas tree in the Sunday-school must have been a source of intense delight to the children, and that this innovation met with high favor and was speedily adopted by other schools. Parts of the Bible relating to the birth of Christ were read in the school by some scholar who was known to be a good reader, and songs relating to the wonderful birth were sung. One can understand how the parents began to be interested in the observance of Christmas, and it is easy to see how it became the greatest and most delightful holiday of the year. It would be difficult to find many Americans who do not believe in Christmas, and in no place is it more heartily celebrated than in New England, that once refused to allow the day to be observed by its churches and its people.

Today the beautiful gospel of joy is preached at Christmas time in all our churches. Thousands and tens of thousands of happy children sing and rejoice at Christmas festivals of the church and Sunday-school. Christmas carols make melody throughout the length and breadth of the land. Benevolence beautifies and

glorifies the world. Good-will abounds, and there is more "peace on earth" than on any other day of the year. We do well to give prominence to a holiday that can bring about such results as these. May this be a very Merry Christmas to all our readers, and a Merry Christmas to all the world!

"GLORIA IN EXCELSIS"

Our lives are strangely linked by time and season

To vanished recollections, grave or glad,
So deeply hid we scarce could give a reason —

Yet Christmas makes us sad!

For some, perchance, the old hearth-fires
are dying,

And jostling crowds hide friends and kin
from sight;

And some, alas! in far-off graves are lying
Who once made Christmas bright!

Have we no share, then, in angelic praises?
No place amid the children's innocent glee?

No part in that great hymn the church
...praises...

For Christ's Nativity?

We miss its meaning in our half-blind fashion,

Walling our treasured hopes that fleet so fast,

Who deem the first act of that wondrous Passion

A memory of the past.

The joy of Christmastide is something deeper —

As real as when the heavenly host came down,

And eager shepherds roused some toll-worn sleeper

In David's royal town.

Veiling in human flesh the Godhead's splendor,

Today, as in those distant ages dim,

The Babe of Bethlehem, with entreaty tender,

Draws all men unto Him.

What though we miss some sweetness in earth's story,

For us again the Holy Child is born —

All human life is radiant with the glory

Of that First Christmas Morn!

— CHRISTIAN BURKE, in *Pall Mall Magazine*.

The Grace of Receiving

There is a rare blessedness in gracious receiving. Indeed, there is a receiving that gives as much as the giver. If the giver gives love, so, too, can the receiver. If the giver gives what costs money, the receiver may give what costs life — gratitude and words of joy. If the giver stretches forth kindly hands, so, too, may the receiver; and what matter whether the palms are turned upward or downward? . . . Even if the gift begins life heavily handicapped with the pride or the selfishness or the boorishness of the giver, it need not lose hope, provided it finds the right sort of receiver. Whatever is lacking to the gift, the receiver may supply, and make it perfect. It may be graceless; let the receiver add graciousness. It may be clumsy; let the receiver add courtesy. It may even be selfish; let the receiver shame it with love. The chances are that the minds of most of us are so occupied, this merry Christmas season, with plans for giving, that we shall fail to plan for receiving. Let us be prepared also for that. — *Exchange*.

BOYS AND GIRLS

ROBBIE'S CHRISTMAS BAG

N. A. M. ROE.

"I should like to know what you would do with it if I let you have it?"

"I should get a piece of tape, and some wee little tacks, and with an hour's work I could mend it."

"It would only break again, it is worn out. Still, I don't care. Take it if you want it. I'm going to throw it away. I don't see, however, why you want my old toys when you have so much better ones of your own."

"I'm fixing a Christmas bag."

"A Christmas bag? Well, I'd like to know what that is? Besides, it isn't anywhere near holidays yet. I should think you were rather previous in your preparations, to say the least."

"Aunt Julie told me she knew lots of children who would be glad of the toys I threw away, and she said 'most everything could be mended so as to be of some use, and so I've fixed lots of my old things I am through with; and I cannot help thinking that if I could only persuade all the other boys to do the same with their old things, it would mean a lot of happy folks in this town. That's why I asked you to let me have that old jumper. I've got two of those funny frogs that whirl round. They were broken, and I mended them so they go first-rate now. I've got Tommy Downes' old engine; the belt was broken, and he didn't want to keep it any longer, for you know he's in the high school now, and he experiments in the chemistry class and has lots of fun. I'd like to do that. There wasn't any wood alcohol to run the engine with, but I'm going to buy a bottle to go with it when I give it away. Aunt Julie is in the mission school, and she is going to find boys for me to give the things to. I call it my Christmas bag, and I wish I could find things enough to fill it full."

"I tell you what, Robbie, that's a good scheme. I'm going to tell the boys about it, and see if I can't get some things. Why, lots of the boys have things they had when they were little that I know they never look at now, and that their mothers would be glad to have out of the house. That is, if they thought they were doing anybody any good. Can't we have a society, and call it the Rag Bag Club?"

"Wouldn't that be splendid if we could? How you do think of things! Do you believe the boys would?"

"Wouldn't do a bit of harm to inquire, anyway."

"I don't think Rag Bag would be a good name," said Robbie, thoughtfully.

"I don't, either. Let me think. It's really the Christmas Bag Club, but that is too long. I'll tell you — the C. B. Club. That will do, won't it?"

"Yes, just the thing — you've got it."

"Who'll we have in it?"

"Oh, all the boys — Joe Crane, and Harry Hill, and Pete Meadows. He's poor, and won't be likely to have any things; but he's a carpenter's son, and he can make most anything, so he'd be

a good one, for he can fix up what the others bring in. See?"

"Joe Bangs' father has the bookstore. Better ask him, because he might have shop-worn books, you know."

"Yes, indeed, and there's Burt Hammond. His father is the gardener for the King estate, and we could have flowers—just a few, you see, for the ones who can't

much as a quarter of a ton at once. The mothers were going to make a little feast to be held in the mission rooms—cake and doughnuts, with strings of popcorn which would first decorate three trees, and then be distributed among the children. But though there were many new things, the most that was given away that night was old and mended. A rocking chair

hugs and loves an old rag doll with a calico dress. When asked why she likes this one best she says: "Oh, Belinda is my old-fashioned, cuddly dolly. Josephine is my visiting dolly. I don't want to muss her up."

So with many people—they prefer things which have been used, and which they are not afraid of breaking or soiling.

Worcester, Mass.

BORROWING AND SORROWING

He thought that his own was by far too small
To hold even half, to say nothing of all
He wanted at Christmas; and, so it seems,

Ted

Just hung at the foot of his little bed
A bicycle stocking, borrowed one day
From a young man living three doors away.
To hang it himself the young man had a notion,
But Christmas Eve found him far out on the ocean.

More than astonished was old Santa Claus
To find how enormous the stocking was.
"Why, how he has grown in a single year!
He was almost a baby last time I was here,
And now he's a man! Well, well! every toy
Intended for him must go to some boy."

A bicycling man that went round in a ring;
A monkey that climbed up and down on a string;
The funniest set of Brownies; a top;
And books full of pictures. But I must stop,
I haven't the time to mention each one—
A boy with all those could have lots of fun.
But Santa replaced them all in his pack,
And carried them off again on his back.

"It happens," he said, "that the other day
A young man who lives just three doors away
Was suddenly summoned across the sea,
And I have his presents all here with me—
A gold-headed cane, some gloves, and a box
Of collars and cuffs, these hand-knitted socks,
And slippers embroidered in gold and blue,
A fine mustache cup, a silk tie or two,
Some books about science, a shaving mug,
A good fountain pen and a railway rug.
I'll fill Teddy's stocking, how pleased he'll be!
It's better than taking them back with me."

"Hurrah!" shouted Teddy, "the stocking's full!"
But oh, what a face for a boy to pull,
And on Christmas morning, too! And oh, fie!
It's surely a shame for a boy to cry.

"It's awfully mean to bring things like these!
Old Santa Claus did it, I know, to tease.
There isn't one thing that will suit a boy;
There's nothing that looks a bit like a toy;
And here's an old letter stuck in the toe:
I never have seen such a boy to grow.
And if you keep on at this rate, I fear
I'll find you a great-grandfather next year!
Your stocking won't need to be quite so big—
I'll bring you some gold-bowed specs and a wig!"

To the young man's home, just three doors away,
Ted carried the stocking that very day,
And made up his mind that next Christmas Eve
He'd hang his own stocking up, I believe.
For he doesn't like things that are miles too big.
Nor does he want gold-bowed specs and a wig!

—ELIZABETH R. BURNS, in *Youth's Companion*.



Children of Mr. and Mrs. Robert F. Raymond, of New Bedford
[A surprise to the family]

go out, or are cripples, or anything like that. I'll ask Burt to write Horace King in Boston, and very likely he will have something to contribute. We might make him honorary member."

So in Ashville it came to pass that a society was formed, the like of which never had been heard of. By and by the boys did another unusual thing. They made their parents honorary members, and also the sisters of such boys as were fortunate enough to have sisters. The society grew, and thrived, and not only every mendable thing in the village, but every supposedly useless piece of work, was made available in some way for that Christmas bag.

Christmas came, and the Christmas bag was more than full. Indeed, every boy had a bag of his own, that he was pledged to himself to fill if possible. Perry Dawson bought some thin white paper without lines—he got it at wholesale when the dealer learned what he wanted it for. Then he cut stories from the papers and pasted nicely on both sides the leaf, and finally bound them all together, to make a pasteboard-covered book of entertainment for somebody. His father taught him how to bind books as soon as his hands were big enough to hold the leaves and thread the big needle. Aunt Julie had been the boys' adviser in all this work. Little hump-back Denny Martin was to have a pair of crutches, the work of the carpenter's son.

The sisters were dressing dolls, for it seemed as if they must have some new things to give with the old ones; and the parents had clubbed together to buy several tons of coal to distribute among the poorer class, who must buy a basketful at a time, and never by any means see so

had been lying in Mrs. Preston's garret for years. It was too good to throw away and she knew of no one who could use it. The rocker was renewed, the chair varnished, and one girl made a cushion to fit it; and Terence Baker went off with it under his arm, declaring that he couldn't buy so elegant a chair nowhere for the money, which remark raised a laugh, as he got it without money and without price; but he was grateful nevertheless, and tears of joy dropped from his wife's eyes upon the patchwork cushion.

Daisy Brown's papa was the pastor of the Methodist Church, and he announced one Sunday morning that if any of the people had old cards that had been calendar backs, decorated with copies of paintings, or Madonna heads, or flowers, or any pretty design, his daughter would be pleased to receive them, as she intended to make new calendars by pasting new pads on the old mounts. I will say that twenty-three brand-new calendars were thus made out of old ones.

There were more happy folks in Ashville that Christmas season than there had ever been before, and all because one boy started out to fill a bag with mended things that he or some of his mates were through with.

Will you not look over your boxes and drawers, and see if you cannot find something that will contribute to the Christmas pleasure of some one poorer than yourself? It is not always the fine new things that will give the most pleasure. I know of a child who has a beautiful doll, with eyes that shut and flaxen hair that curls; her dress is blue silk and her hat has feathers on its nodding brim, but that doll lies in the bureau drawer or sits in state beside her trunkful of clothes, while the child

NEW YORK LETTER

"HOLLAND."

VICTORY is in the air. There is a sound as of a mighty rushing wind in many of the churches. The day of the Lord is at hand. On all sides signs are multiplying that the Mighty One is about to be gracious unto Zion. Already there are tokens of "showers of blessing." To the praise of God be it said that souls are being converted in this great and wicked city. This last is not to be construed as being exceptional. I doubt if any week in the year passes that some one is not saved, but just at this moment there is unusual activity. This last month of the century is being made the most of by all the preachers. The solemnity of these days is being urged, the importance of the flying hours is being emphasized. People are being exhorted to self-examination and to penitence, and are gradually coming to feel the greatness of the opportunity. In Brooklyn a strong committee, of which Goodell, of Hanson Place Church, is the optimistic chairman, is arranging for a campaign in January which seems likely to be most successful. The preachers and official men are interested and enthusiastic in the matter, and are giving themselves to the work with splendid enthusiasm. In New York no general scheme has as yet been devised, but Millard, the vigorous and tactful presiding elder of the New York District, is pushing the battle to the gates. His preachers on the west side have been holding a successful series of meetings. Union services were begun late in November, and during two weeks were continued in various churches. The churches uniting in these services were the Twenty-fourth Street, the Thirtieth Street, the Eighteenth Street, and the Thirty-fifth Street. The pastors of these important churches — Cornish, Hunt, Darwood and Gates — make a great four-in-hand team. Most of the other New York churches are planning for January services, and may victory crown the effort of every one!

Old John Street Church has had another anniversary. How these anniversaries do come along! The one hundred and thirty-second! Can it be possible? One would not think it so old. Recently the dear old Mother Church has been renewing her youth. Blakeman, the pastor, is making things go. He is "winning golden opinions," to use the phrase which Editor Berry says is being overworked. But it makes little difference how we put it. Blakeman is doing the work given him to do, and doing it well. The speakers at this anniversary included a number of the old pastors, such as Harris, Sanford, Bowdish, and Howell, and in addition to these Dean Buell of Boston, and Secretary Neely. Bowdish, who has taken hold of the Sixth Avenue Church, Brooklyn, with his conspicuous energy, made a really valuable suggestion, viz., that somebody ought to endow a lectureship or preachership in the old church, where at some time during the year the leading theological professors of the church might be heard. But why limit the preachers to the seminaries? There are some mighty good ones in the seminaries, as everybody knows, but there are a few good preachers outside, too. By all means let's have the annual course

of sermons. It could be made as much a feature and as successful as the Lenten discourses in old St. Paul's, a near neighbor.

Fleet Street, Brooklyn, has been keeping a feast, also. Its semi-centennial could not be allowed to pass without proper observance. Stockdale is too shrewd a man to miss a chance. Bishop Foss preached there where he had been pastor forty years before, and it was gratifying to him to have that Sunday morning thirty-seven people in the congregation who were members of the church during his pastorate. During the week most interesting meetings were held with many and varied addresses, and on the second Sunday of the celebration Dr. Buckley preached in the morning, and that prince of Greathearts, Theodore Cuyler, in the evening. Wherever that man goes he carries sunshine and power with him. Stockdale is to be congratulated on the success of his ministry at old Fleet Street. He is a genius at preaching, and has many resources for a large and growing work.

The Metropolitan Temple has just completed its eighth year, and at the annual meeting, like a committee whose work was not yet fully done, reported "progress." And it has been progress — real, substantial, satisfactory progress. The anniversary exercises were largely attended and the addresses and reports of the work were enthusiastically received. Jefferson and McDowell, both of whom have breathed Boston air, spoke unto edification. Bishop Andrews and President Raymond preached on Sunday. The great choir sang at all the services. Cadman, Belcher, Bond, and the other workers made their annual reports, and everybody rejoiced in the year of prosperity at the Temple.

The Methodist Episcopal Church Home has had a jubilee, a golden jubilee. For fifty years this noble institution has been caring for the aged and feeble, and the blessing of God has been on all its labors of love. 1850 — that is a memorable year. There must have been some devout and energetic souls abroad in this city that year. Fleet Street Church was started in Brooklyn, the Home was organized, and the Five Points Mission was commenced. This worthy missionary enterprise of the church, which has had a memorable history, has just been celebrating its semi-centennial with fitting observances. The day chosen for the festival was Thanksgiving Day, and the friends of the children brought their gifts to the headquarters of the mission in such abundance as to make the hearts of the faithful managers rejoice. And what a good time the children had! They always enjoy Thanksgiving at the Mission, but this year everybody seemed to enjoy it more than usual. The children pleased the large audience with their varied exercises, and the loaded tables delighted the hearts of the hungry boys and girls. The mission is prospering under the care of Dr. Sanford, a man of large experience and wise administration.

There have been other anniversaries in Manhattan and Brooklyn, in Jersey City and Newark; Bedford Street Church has just passed its ninety-fifth milestone, Washington Heights its thirty-third, St. James its seventieth; Central Church, Yonkers, has had a successful reopening; the corner-stone of the Centenary Colle-

giate Institute at Hackettstown has been laid, and the outlook for this old school is encouraging. The fire which destroyed the buildings two or three years ago will likely prove a blessing. Many churches have laid violent hands on obnoxious debts, and have made them look small. Linden Avenue Church and the Lafayette Church of Jersey City, our church at Chatham, New Jersey, our church at Oyster Bay, and so on around the circle, have all been bringing tithes into the storehouse and the people are rejoicing. It looks as if many of our churches were going to make use of this exceptional opportunity to burn long-standing mortgages. It is refreshing to see the varied signs of activity in all the churches, and to know that preachers and people are alive to their privileges. May the Lord give victory everywhere in Greater New York and throughout the land!

You have heard of our civic awakening perhaps. Well, it has begun, and no mistake. Bishop Potter isn't the only man who is speaking out in meeting. Even Tammany has had an "experience meeting," and the tiger is now engaged, as one cartoonist pictures the situation, in chasing its own tail. The police are displaying refreshing activity. They are driving vice from the streets, where it has flaunted its shame in the eyes of the children even for months. Somebody is plainly frightened. They may well be, for a storm is gathering. There is already a cloud larger than a man's hand in the sky. The cry for better conditions is becoming general, and all religious denominations, and philanthropic and educational enterprises, and even the great commercial interests of the city, are joining in the movement to overthrow the iniquitous rulers of this crime-cursed city. It looks as if the day of wrath and doom is at hand.

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I am sending you a picture of our baby Gertrude E. Landy, taken at the age of three months. When she was four weeks old I was obliged to give her artificial food. I tried milk and other things, but nothing seemed to agree with her until I tried Mellin's Food with her milk, and I do not have any more trouble. At birth she weighed six pounds, now at four months she weighs thirteen pounds, and every one remarks what a bright, healthy baby she is. I can heartily recommend Mellin's Food.

Mrs. P. P. LANDY,
Barker, N. Y.

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CHARLES S. MANN,
Maple Glen, Penn.

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THE SUNDAY SCHOOL

Fourth Quarterly Review

SUNDAY, DECEMBER 30, 1900.

REV. W. O. HOLWAY, D. D., U. S. N.

I Preliminary

1. GOLDEN TEXT: *Thou crownest the year with thy goodness.* — Psa. 65:11.

2. THE BOOKS OF THE QUARTER: Eight of the lessons of the fourth quarter were taken from St. Luke's Gospel; one from St. Mark; two from St. Matthew; and one from the epistle to Titus. The time covered by the lessons (with the exception of the Christmas and Temperance lessons) was three months, from January to the end of March, A. D. 30.

3. HOME READINGS: *Monday* — Luke 15:1-10. *Tuesday* — Matt. 2:1-11. *Wednesday* — Luke 15:11-24. *Thursday* — Luke 17:11-19. *Friday* — Matt. 19:16-23. *Saturday* — Mark 10:46-52. *Sunday* — Luke 19:1-10.

II Lesson Analysis

1. JESUS DINING WITH A PHARISEE (Luke 14:1-14).

Jesus was dining at the house of a Pharisee on the Sabbath. Either intentionally or with a malicious purpose, there was present a man afflicted with the dropsy. Meeting the challenge of their hostile feeling, our Lord first inquired of the guests whether it was lawful to heal the sick man; and then answered their silence by curing the patient, vindicating His conduct by their Sabbath-breaking (!) in rescuing an ass or an ox fallen into a pit on that day. He next rebuked the eagerness of those present in their scramble for the "chief seats," by reminding the successful that they might be compelled to yield to an unexpected and more honorable guest, and would thus be shamed by being relegated to the lowest place. It is the humble who are exalted. A third lesson was taught: Dinners should be spread not for those who could return the favor, but for the poor; God would recompense such hosts at "the resurrection of the just."

2. PARABLE OF THE GREAT SUPPER (Luke 14:15-24).

The principal points were: The feast spread by "a certain man;" the numerous invitations, the invited informed that "all things are now ready;" the excuses — one pleading that he had bought a farm and needed to go and see it, another that he had bought oxen and must "prove them," the third that he had married a wife and couldn't come; the indignant host; the "maimed, halt and blind" invited; places still empty; the messenger despatched to scour the highways and explore the hedges and compel all to come; and the declaration that none of the first invited should taste of the supper.

3. THE LOST SHEEP AND LOST COIN (Luke 15:1-10).

Both parables were uttered in reply to the disdainful murmur of the Pharisees, "This man receiveth sinners, and eateth with them." The first depicted a sheep astray from the fold, and the shepherd leaving the "ninety and nine in the wilderness" and going in search of the wanderer; and his great joy when he returned, bearing the rescued sheep "on his shoulder." So great was his joy that he summoned his friends and neighbors together to share it. In the second, a woman had lost from her head-dress of silver coins a single piece. Anxious for its recovery she lighted a candle and plied the broom vigorously in every corner until she found it; and then, with beaming countenance, she called her friends to sympathize with her gladness. Like-

wise, said Jesus, though you Pharisees disdain the sinful and lost ones, be assured that the repentance and recovery of even one of these causes joy among the angels of God.

4. THE PRODIGAL SON (Luke 15:11-24).

The principal points were: The demand of the younger son for his share of the inheritance, and the father's compliance; his departure into a far country; his hot pursuit of pleasure and reckless expenditure; his penniless and friendless condition after he had "spent all;" the famine; the young man's hunger; his degrading employment as a swineherd; his coming to himself and remembrance of his father's house; his repentance, his determination to return to his old home where there was "bread enough and to spare;" his journey back; the father's eager watching, and joyful recognition, and welcome kiss; the prodigal's humble confession; the father's order for the best robe, the ring, shoes, and fatted calf; "for this my son was dead, and is alive again; he was lost and is found."

5. THE UNJUST STEWARD (Luke 16:1-13).

The principal points were: The portrayal of a rich man who had a clever but fraudulent steward; the accounts of the latter demanded preparatory to dismissal; the steward's mental review of his situation — too weak physically to dig, and too ashamed to beg; his shrewd resolve to secure for himself a future home by discounting the debtors' accounts — for "one hundred measures of oil" substituting "fifty," for "a hundred measures of wheat" substituting "fourscore;" the involuntary commendation by the late master of his old steward's worldly wisdom; the assertion that this world's children are "wiser in their generation than the children of light;" our Lord's advice that His hearers make such bountiful use of the unrighteous "mammon" that when life ends, the friends thus made will welcome them to the eternal tabernacles. The principle involved is that of faithfulness, which reveals itself as truly in little as in much, in what is another's as well as in what is one's own. Only one master can claim our allegiance; in the nature of things, one cannot serve both God and mammon.

6. THE RICH MAN AND LAZARUS (Luke 16:19-31).

A rich man was portrayed, whose dress was royal in its texture, and whose daily meals were banquets. At his gate a pitiable, but unpitied, leprous beggar, named Lazarus, was laid daily, his sores tended only by the dogs, and content if he could but feed on the crumbs which "fell from the rich man's table." The beggar died, and, being rich in faith, was conveyed by angels to "Abraham's bosom" — the paradise of the blessed. The rich man also died, but no angels were in waiting to receive his spirit. "In hell he lifted up his eyes, being in torment," and lo! in paradise he descried Abraham, and Lazarus in his bosom. He begged for the slightest relief — even for so much water for his tongue as would adhere to the finger-tip — and that Lazarus might be sent on this errand of mercy. But Abraham, after reminding him that he had had his good things in life, informed him that a great and impassable gulf yawned between them, and that it was impossible to grant his request. A further prayer, that Lazarus might be sent to warn his five brethren, was also denied, because they had Moses and the prophets, whose testimony was sufficient if obeyed.

7. THE TEN LEPERS CLEANSED (Luke 17:11-19).

The principal points were: The meeting with the ten lepers in passing through

Perea; their appeal for mercy; the direction to go and show themselves to the priests; the cleansing which followed their obedience; the grateful Samaritan who alone turned back, falling at Jesus' feet and glorifying God; the surprise of Jesus at the unresponsiveness of the nine; and the dismissal of the "stranger" with a higher, added blessing.

8. SOBER LIVING (Titus 2:1-15).

The lesson contained a series of specific injunctions which Titus was to urge upon various classes — aged men, aged women, young men, servants — in which the virtues of temperance, sober-mindedness and fidelity were emphasized, and Titus was himself charged to be an example of the doctrine he taught. And the motive urged was "the grace of God that bringeth salvation," which required of all self-denial and offered to all the blessed hope of His advent who gave Himself for our redemption and purification.

9. THE RICH YOUNG RULER (Matt. 19:16-26).

A young ruler who came running, and kneeling at Jesus' feet, calling Him, "Good Master," and asking what he should do to inherit eternal life; our Lord's criticism of the epithet "good" from the ruler's standpoint, and His citation of the commandments; the ruler's claim that he had kept these from his youth up; our Lord's test — "Sell whatsoever thou hast and give to the poor, and come, follow Me;" the sorrowful departure of the young man; the text furnished by his behavior, that only with extreme difficulty shall a rich man — "they that trust in riches" — enter into the heavenly kingdom; the disciples' surprised question, "Who then can be saved?" and our Lord's reply that what is impossible with man is possible with God — constitute an outline of the lesson.

10. BARTIMEUS HEALED (Mark 10:46-52).

On reaching the suburbs of Jericho a blind man — Bartimeus by name — lifted a piteous cry for help: "Jesus, thou Son of David, have mercy on me!" Over and over again he repeated his cry. In vain the attendant pilgrims, disturbed by his clamor, and impatient at having their progress delayed, tried to hush him to silence. Jesus heard his plaint, and directed that he be brought. Then the tone of the company

Scrofula

This root of many evils —

Tumors, abscesses, cutaneous eruptions, dyspepsia, readiness to catch cold and inability to get rid of it easily, catarrh, and other ailments including the consumptive tendency —

Is removed by Hood's Sarsaparilla so completely that a radical and permanent cure is effected.

This statement is proved by thousands of voluntary testimonials. SILAS VERNOT, Wawarsing, N. Y., writes: "When our daughter was two years old, she broke out all over her face and head with scrofula sores. Nothing we did for her seemed to do her any good, and we had become almost discouraged when we thought we would try Hood's Sarsaparilla. The first bottle helped her and when she had taken six the sores were all healed and her face was smooth. She has never shown any sign of the scrofula returning."

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changed. "Cheer up," they said to him; "rise, He calleth thee." Casting aside his mantle, the blind man felt his way into Jesus' presence. "What wilt thou that I should do unto thee?" "That I might receive my sight." A compassionate touch upon the sightless orbs, and at once they were filled with light. "Go thy way; thy faith hath made the whole." With joyful praises the restored man followed Jesus.

11. ZACCHEUS THE PUBLICAN (Luke 19:1-10).

The anxiety of Zaccheus, the wealthy chief publican, to see Jesus, as He passed through Jericho; his device to overcome his shortness of stature—climbing up into a sycamore tree; his curiosity more than rewarded by Jesus' recognition and invitation of himself to his house; Zaccheus' joyful acceptance of the invitation; the murmurs of the multitude; Zaccheus' profession of good intentions—the gift of half his goods to the poor, and fourfold restitution in cases where he had obtained goods unlawfully; our Lord's announcement of "salvation to this house," and further announcement that it was the lost whom He came to save—constitute an outline of the lesson.

12. CHRISTMAS LESSON (Matt. 2:1-11).

The principal points were: The visit of the Magians to Jerusalem in quest of the infant king of the Jews, whose star they had seen in the east; Herod troubled; his demand of the Scribes where Christ should be born; their reply, in Bethlehem; the Magi sent to Bethlehem by Herod to report to him their discovery; the guiding star; their prostration before the Holy Child, and gifts of gold, frankincense and myrrh; and the angelic warning not to return to Herod, which led them to depart homeward by their own way.

III Questions

1. From what books were the lessons taken?
2. What period of time was covered?
3. What three lessons were taught in the house of the Pharisee (Lesson I)?
4. Tell the story of the great supper (Lesson II).
5. What excuses were made, and how were the excusers treated?
6. Who were meant by the two classes of guests subsequently called?
7. What murmurs of the Pharisees called forth the parables of the Lost Sheep and the Lost Coin?
8. Narrate each in your own language.
9. What rebuke did they convey to the Pharisees?
10. What encouragement do they contain for the wandering and the lost?
11. In the parable of the Prodigal Son, what was the young man's demand, and why was it complied with?
12. Trace the steps of his degradation.
13. Describe his repentance.
14. How did his father receive him, and what confession did he make?
15. How did the father treat him, and why?
16. Outline the parable of the Unjust Steward.
17. In what respect was the steward commended?
18. What lessons were drawn?
19. Tell the story of the rich man and Lazarus.
20. Why was the rich man condemned, and Lazarus saved?
21. What was taught of the fixity of eternal conditions? of the sufficiency of revelation?
22. What cry did the ten lepers raise?
23. What reply was given?
24. How did the Samaritan behave?
25. How do you explain the conduct of the nine?
26. What special virtues was Titus charged to teach, and what classes?
27. What was the motive urged?

28. With what behavior and words did the young ruler come to Jesus?
29. What did the latter command, and what was the result?
30. What lesson did He deduce?
31. What appeal did blind Bartimeus make?
32. Why did the company try to silence him?
33. How was the cure effected, and what followed?
34. What was Zaccheus, and what did he desire?
35. How did he accomplish his purpose?
36. What resulted—on Jesus' part? on the multitude's part? on Zaccheus' part?
37. What visitors troubled Herod, and why?
38. What inquiry was made and what answer given?
39. Who was found, and how was He treated?
40. What became of the Magi?

CHURCH EXTENSION

The General Committee of Church Extension of the Methodist Episcopal Church, at its annual meeting in Brooklyn, N. Y., Nov. 8-12, appointed the undersigned a committee to prepare an appeal in behalf of the work of the Board of Church Extension.

The fiscal year closing with Oct. 31, 1900, has been the most notable in receipts from all sources of any in the history of the Board, for which we record our gratitude to God and the people. The following brief summaries convey important facts in figures:

SUMMARY OF TREASURER'S REPORT

On the General Fund, Available for Donations, etc.:

Balance from last year,	\$22,096.88
From Conference collections,	\$140,804.63
From other sources,	66,216.46

Giving for use in General Fund for donations, etc., \$229,117.90

On the Loan Fund for Loans only:

Balance from last year,	\$135,187.92
From gifts, etc., adding to capital,	\$50,098.08
From loans returned,	129,260.64

Giving for use in the Loan Fund, \$314,576.64

Showing total amount for use during the year, \$543,694.63

TOTAL RECEIPTS — 1900-1901

The receipts from the beginning to Oct. 31, 1900, have been:

On the General Fund, \$4,409,336.08

On the Loan Fund:

Permanent capital,	\$1,136,954.62
Loans returned,	1,300,658.37

Total receipts, \$6,945,989.07

CHURCHES AIDED

The total number of churches aided has been:

To Oct. 31, 1899, 11,301

To Oct. 31, 1900, 376

11,677

We submit that the character and permanence

of our work, the important relation it sustains to domestic missions, the large returns for the amount of investments, the patriotic part it has taken in the shaping of our civilization, and the almost limitless opportunities for extending Christ's kingdom opening before us in our own land, warrant our making a most earnest and urgent appeal to the people interested not only in the work of Methodism and Christianity, but in the perpetuation of our republican institutions, that they greatly enlarge their gifts to this cause in the ensuing year.

The General Committee of Church Extension asks from the church only one-fourth of the amount asked by the General Missionary Committee from the church for missions, and yet the great work of the Board of Church Extension has been accomplished by receipts never equaling fifty per cent of the amount asked. If the church will place the ensuing year in the treasury of the Board of Church Extension the amount asked by the General Committee, we can make sure the erection in the next twelve months of some hundreds of churches where they are now imperatively needed.

Ought not this statement of fact to be sufficient to enlist both sympathy and support for our cause on the part of intelligent and conscientious Christian people? We must have larger receipts in Conference collections and in individual gifts if we are by donations to even approximately meet pressing demands and make larger donations to small churches in frontier territory, and thus obviate the necessity of loans which eventually become burdens.

We make a most earnest appeal to our ministers and official members to give the cause of Church Extension a fair opportunity before the people; to take it out from the omnibus collection, and let the people look upon its majestic personality, which has proved one of the chief conquering powers of aggressive Methodism. We urge our presiding elders, in accord with the requirements of the Discipline, "as a committee on apportionments, [to] distribute for collection the amount asked of the Conference among the several districts and pastoral charges, with due regard to their circumstances and ability, and notify each pastor and quarterly conference early in the year of the amount of their apportionment, and report the result to the Annual Conference;" and also to secure the appointment of efficient quarterly conference committees on Church Extension; and we urge our preachers in charge to communicate with the officers in Philadelphia and secure documents to place in the hands of their people as educators in this important department of church benevolence.

Committee: Bishops C. D. Foss, W. F. Malibieu, J. W. Hamilton; Secretaries W. A. Spencer, James M. King, Madley S. Hard; District Representatives W. D. Marsh, J. C. Arbuckle, H. G. Jackson; Delegates from the Board S. W. Thomas, F. W. Tunnell, C. W. Higgins.

— Looking back is more than we can sustain without going back.—Cecil.

Social Enjoyment

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OUR BOOK TABLE

The Story of Nineteenth-Century Science. By Henry Smith Williams, M. D. Harper & Brothers: New York. Price, \$2.50.

The triumphs of science being what they are in this wonderfully scientific century, it takes a good deal of a man to set them all forth succinctly and satisfactorily in the compass of a single volume of less than 500 pages. But Dr. Williams has done this, and done it well, so far as we are able to see. He covers the wide fields of Astronomy, Paleontology, Geology, Meteorology, Physics, Chemistry, Biology, Physiology, Medicine, Psychology, and the Ether. He has a lengthy chapter showing just where science stood at the beginning of the century, and a closing section which treats some of the unsolved scientific problems — such as where the sun gets its heat, the meaning of gravitation, the origination of life — which are passed on to the century that follows. The illustrations, chiefly portraits, are very plentiful, and there are some interesting sketches of the men who have made themselves famous by their researches.

Verbeck of Japan. By William Elliot Griffis. F. H. Revell Co.: New York and Chicago. Price, \$1.50.

Dr. Guido Fridolin Verbeck may well be called "the greatest, under God, of the makers of the new Christian nation that is coming, and even now is." He gave nearly forty years of his life to Japan. Many of those who came to be the chief statesmen and leaders of the young empire were his pupils, and they leaned very largely upon him as confidential counselor in the early years of their great responsibilities. He thus had an unrivaled opportunity to work for Christ, on very extraordinary lines, and he was always true to his Master. As founder of the Imperial University, private adviser to the Government, translator, teacher, author, he won the supreme trust of the Japanese, and was honored as no other foreigner has been. He ranks with the great missionaries of history. Being an "Americanized Dutchman," and having no citizenship either in Holland or the United States, he adopted Japan as his home land, and there he lies buried, his funeral expenses being defrayed by the Government (which had already decorated him with the Order of the Rising Sun), and a monument being erected to him by the grateful Japanese.

Episodes from "The Winning of the West." 1769-1867. By Theodore Roosevelt. G. P. Putnam's Sons: New York. Price, \$1.50.

Mr. Roosevelt's works are now published in fifteen volumes. We opine that no other of our public men of his age and with such a political record has this number of books to his credit. The "Winning of the West" he has described in four considerable volumes whose price is \$10, and whose emphatic praises have been uttered by very high authority. It was a good idea to embody in the "Knickerbocker Literature Series," being published by the Putnams under the editorship of Mr. Frank Lincoln Olmstead, a selection from these volumes. We are favored with sketches of "Kentucky's Struggle for Statehood," "St. Clair's Defeat," "Mad Anthony Wayne," "The State of Franklin," "The Watauga Commonwealth," "The Moravian Massacre," "Purchase of Louisiana," and many other such thrilling incidents in the extension of our civilization over the West. Many illustrations add interest to the narrative.

Lucid Intervals. By Edward Sandford Martin. Harper & Brothers: New York. Price, \$1.50.

A collection of humorously philosophical essays by a graceful writer who has the light touch that is worth so much in literature. The chief themes are: "Children," "Swains and Damsels," "Husbands and

Wives," "Education," "Riches," "Times and Seasons," "Energy," "A Consideration of Some Theologies." The sentiments expressed are wholesome and unexceptionable, all the more likely to make an impression, probably, on the average reader from being couched in a piquant, off-hand form. Under the head of "Education," for instance, there is this good advice: "Don't try too hard, young Freshman, to be popular. That sort of effort is apt to be a snare. . . . Your business in college is to learn. You must have self-respect; you must have some ideal of conduct that is your own. You can't get on by imitating. You can't buy your way, though money has its social uses everywhere. You can keep fairly clean, and that will help you; you can cultivate modesty, and that won't harm you; and for the rest you must go your own gait and be the man you are, and let fortune distribute her favors according to her somewhat capricious will."

Mountain Playmates. By Helen R. Albee. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

This is a very interesting and invigorating volume. The writer is an enthusiastic lover of nature, and tells of her enchantment and delight with charming frankness. The book is made up of the experiences of the writer and her "playmate," who made their home for a little time in an abandoned farmhouse at the foot of the White Mountains and spent their days in "seeing the sights" for the first time. Here is the description of her first view of the mountains as she alighted at the station:

"At my feet sparkled a lake with undulating shores, speckled here and there with wooded islands; on all sides lay hills almost approaching mountains in height; and in the distance, towering above the hills, rose peaks of the Sandwich range. It was a supreme moment of life, when the elixir of the air, the splendor of earth and sky, are intoxicating, and one is filled with despair that he cannot enjoy enough. Many times since have I stood at the same station, but never have I been able to recover the ecstasy of that first glimpse. The hills have become dwarfed, the lake shimmers like every other sheet of water, the heavens have receded and no longer rest their arches on the distant peaks. Does Nature but once disclose herself in her true proportions to the unaccustomed eye? After one divine revelation does she shrink to the measure of the common gaze? or are eyes holden that we do not continue to see majestically?"

This paragraph reveals the fact that the White Mountains have at last found a loving student equal to the task of picturing their wondrous charms.

Through Old Rose Glasses. By Mary Tracy Earle. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

One is surprised to learn, after reading these stories, that the author is not a Southerner, as she so perfectly depicts the intensely feminine, puzzling women of that region. In each of the eight stories the heroine is a Southern woman caught in the web of fate and valiantly struggling to free herself. Each character is drawn with sure touch and is consistent and vividly picturesque. One hardly knows which one to admire the most unless it be the heroine of the story that gives the book its name, Miss Sarah, so innocent of the world and struggling so hard to keep her young friend in a similar state.

The Biography of a Baby. By Millicent W. Shinn. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

This is a fascinating book, not too scientific to be interesting or easily comprehended by the average woman. The author takes baby at birth and carries him through his first twelve months, watching and noting every phase of his development and comparing it with records of other children, finding a meaning in every movement of the little body. It is hard to

believe that a child in developing passes through stages similar to those that the race has passed through, but the author traces so many movements back to our tree-living ancestors that one is convinced that it must be so. Such a book as this will be highly prized by any mother, as it opens up many new ideas in child training which tend to his best development.

Souls in Pawn. By Margaret Blake Robinson. Fleming H. Revell Company: New York and Chicago. Price, \$1.25.

After reading this book, one wonders for what purpose it was written. Surely no careful reader would place it in the Sunday-school library, although it is evidently meant for such usage. The title is sensational, and so are many of the scenes, especially those dealing with the hypocritical Christian worker who tore down faster than the others could build up. Two of the characters, Katherine Irving and her father, are strong and clearly drawn, but these two are not enough to save the book with its mass of sensationalism and exaggerations.

Chloris of the Island. By H. B. Marriott Watson. Harper & Brothers: New York and London. Price, \$1.50.

This is a thrilling story of the last century, the scene being laid in England. Sir Stephen Carmichael buys an island, and on it, aided by his two sons and with the knowledge of his daughter, Chloris, carries on an extensive smuggling business, also plotting against the king. His schemes are discovered by Mr. Warburton while he is trying to wreak vengeance upon the eldest son for the murder of a friend. To further complicate affairs he falls in love with Chloris, and hesitates to betray her family on her account. After many hairbreadth escapes both by land and sea of the principal characters the problem is solved by the sudden death of Lord Carmichael and

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In this week's (December 22) number of

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THE FORWARD MOVEMENT

Two Great Opportunities

DEAN W. E. HUNTINGTON.

[Address delivered at the meeting of the Alpha Chapter of the School of Theology, Boston University, Dec. 17.]

THIS needs no prophet to show us what are to be the great interests of the next age in our own household of faith. For, what are now the chief concerns of organized religious forces will be such next year, and for the next century, and in the ages beyond. No new discoveries are necessary, or likely to occur, in the way of opportunity for Christian effort; fields are vast and whitening with promise to the harvesters.

Two of these opportunities are worthy of distinct mention, of universal attention, and prolonged effort to enter into them, as through open doors leading to great victories for enlightened Christianity. These two opportunities are fronting our entire church, at home and abroad, within the bounds of civilization, and in the wide, dark areas of paganism, wherever our standards are set up, and as far and as wide as our advancing lines have carried us.

1. Methodism, by its very genius, and with its special equipment, is

ADAPTED TO THE WORK OF MAKING CHILDHOOD CHRISTIAN.

If we do not hold our young people, it is not because the religious genius of Methodism is not favorable to the incorporation of childhood into the organic life of the body. Romanism claims to save its children to the church by its methods, by means of the high sacramental value lodged by Catholic dogmas in the ordinance of baptism. Regeneration comes by means of the consecrated water. The baptized child is made the child of grace, *ex opere operato*; the external rite is exalted to a saving ceremony. The Established Church of England and the Protestant Episcopal Church of America lay scarcely less emphasis upon baptism as the sign and seal of regeneration. Methodism has moved much further away from the conceptions of Latin and Greek Christianity in this important matter, and endeavors to deal with childhood in a natural and reasonable way. The child is baptized in infancy, the church puts its consecrating hand upon the precious life, and says, This life is mine to shelter and to rear for Christ. Parental obligations are re-enforced at the baptismal font. The family and the church unite at that sacred spot; they join hands, and the solemn compact is made that they will help each other in the education of this child in the fear of God. No Methodist may affirm that his child was regenerated by baptism. Fundamental as the doctrine of the new birth is in our theology, and thoroughly as it is believed in the heart of Methodism that supernatural grace must accomplish the work of regeneration, the baptism of the infant is not the uniform and inevitable point from which all our baptized children date their Christian experience. Conscious acceptance of a Saviour's love, conscious dedication of the heart to Him, may come to the experience of the child anywhere along its path, and through a thousand efficient ministries. There is no age-limit, except that intelligence and volition there must be, in order for the full meaning of regeneration to become an accomplished fact. The baby cannot see and choose in this supreme concern of human existence; but the child of very few years may both see the truth and will to do God's will. That is enough whenever it can be done.

If the class-meeting is to hold its place in our economy, it must be by applying its

delicate functions to the religious life of our children and youth. With wise leadership, throwing overboard perfunctory and repetitious ways of conducting such exercises, it seems as if a vast work throughout our church might be done in bringing up child-life through that "nurture and admonition" which will lead into full and effective membership in Christ's church.

Here is the ever increasing and ever fascinating opportunity for church growth. If Methodism has been successful in the nineteenth century in subduing wide areas of rough, frontier conditions by its religious dominion, it ought to be even more successful in the twentieth century, as in the domain of childhood and youth it seeks to save them from a crass and dangerous worldliness and a flippant indifference to the holy and imperative claims of religion.

The task which confronts the church in the time to come is immensely harder, in some respects, than it was a hundred years ago — as it undertakes to interest and hold the religious attention of the young. Then, schools and books were scarce; now they are abundant. Then literature had scarcely begun to adapt itself to dawning intelligence; now it looks childhood level in the eye and talks to it with great fascination and instructive power. But the church is not to hand over to literature and intellectual sources of influence the whole training of childhood. Yet, if the church does not in some measure keep pace with the general advance in dealing with the education of the young, and show that religious truth as well as intellectual truth speaks with new power in the new age to the hungry souls of youth, it will surely lose its hold. The church must not, in the next age, be a dull place. The church cannot be an institution where a dreary and unattractive pietism shelters itself, and under the solemn sanctions of our living faith drones out a feeble misrepresentation of religion. Children will cry out against, and run away from, that sort. And yet the attractiveness with which the church is to invest religion must not be such as will cheapen the sacred values of Christianity one iota. The tawdry, the secular, or the merely sentimental, used as baits to attract the young, are sure to repel at last — if a true understanding of the essence of the Christian religion is gained.

The church will not win children and youth by a more complicated creed, or by a more elaborate ritual, or by more cunning machinery of any kind. The pattern here, as in much else that belongs to genuine religion, is back yonder, in the days of the Incarnation. The history of Christianity shows very clearly that the times when its symbols were increased, when its visible attractions in the altar service were multiplied, when the invocation of saints, its use of images, paintings, and music, was exalted, have not been the times when the faith made its most telling advances. But it grows more and more evident, as history unfolds the experience of the church, that the strongest force in Christianity is the human soul when filled with Christ. Not Byzantine splendor, but Chrysostom's fervid appeals; not the monastery, but a St. Bernard; not the cathedral with all its rich and inspiring appointments, but a Thomas à Kempis; not the Augsburg Confession, but Martin Luther; not the English Establishment and all its glory, but the Wesleys — these were the most effective means of evangelization in the fourth, the twelfth, the fifteenth, the sixteenth, and the eighteenth centuries.

So it will be evermore. It is the divine plan; it is the unchangeable purpose of God that the kingdom of grace shall, by the inspiration and guidance of the Holy Spirit, be advanced not by the "might" of

any machinery, not by the "power" of any institution, not by principalities, civic or ecclesiastic, but through redeemed men and women consecrated to the work of winning the world to the simple righteousness of the Sermon on the Mount, the righteousness of Christ.

2. There is cause for gratitude that the birthplace of Methodism was Oxford University; and that being of this noble birth Methodism did not remain in the seclusion and luxury of mere intellectual enjoyment or pursuits, but went out and down into the lowliest corners of England to let its light shine in the moral darkness.

ILLITERACY IS NOT A BIRTH-WRONG OF METHODISM.

It has thrown the net and gathered within its influence and the range of its teaching great masses of men in all quarters of Christendom, and from the ranks of heathenism in the ends of the earth; therefore it would not be strange if, in these great gatherings which have occurred in the past century and more, there had not been many that were unlettered and rough, untouched by the refinements of educated thought. Many unlearned preachers no doubt have proclaimed the Gospel who inherited nothing of the scholarly fibre of the Wesleys. But most of these are nevertheless of worthy memory, for they were warmed with much of the same spiritual fire that burned so steadily, and with such

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illumination for the world, in the hearts of those founders. From the beginnings of Methodism on, in all its history, spiritual life has held the place of first importance, education the second. This is the right order for Christian life to proceed in its advance, whether in the personal soul or in the development of a whole civilization. The Puritans held the same principle in laying the foundations of New England—first their church, then their schools, with Harvard College at the summit of their educational ascent. The saddle-bags of pioneer itinerants usually carried a good book or two besides Bible and hymn-book. Upon such first principles Methodism rests; upon them it has continually built. In the uncertain and unfounded times of frontier civilization there have been few opportunities and little means for institution of learning and for the growing of learned men. But now, when frontiers are almost banished by the push of a vast population, the multiplicity of schools and colleges under the immediate patronage of our church is such as to cause real embarrassment. Certainly there can no longer be any reproach laid against Methodism that it neglects intellectual interests. The nineteenth century has a noble task to accomplish in carrying up into ample fulfillment these growing forms of educational power. The same note that sounds in the theology of Methodism is heard clear and penetrating in its educational program. The Gospel is for all—rich and poor, high and low, male and female, bond and free; so is education for all, male and female, from every rank and every race.

It is time now to cherish our own plants with new fidelity, that they may bear richer and more abundant fruit. The schools and colleges which the fathers founded yesterday must be made so strong, and attractive, and Christian, that wealth will be glad to make them its depositories; so that in the tomorrow of the age about to dawn they will be the strongholds of our might as a Christian people.

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Our Book Table

[Continued from Page 1644.]

his eldest son. The younger son, a happy, careless fellow, succeeds to the island, and Chloris marries her lover. The book is evidently written by a trained writer.

Magazines

—*Scribner's* for December is a superb number, both in matter and the richness of its illustrations. Frank Stockton's "The Vice-Consort" need only be mentioned. "Johnny Bear," by Ernest Seton Thompson, illustrated by himself, is a very interesting and thrilling account of his knowledge and experience with Bruin. "Puvise de Chavannes," by John La Farge, with reproductions in color, is a marvel of artistic production. Thomas Bailey Aldrich contributes "An Untold Story," and W. C. Brownell writes of George Eliot. (Charles Scribner's Sons: New York.)

—*The Century* for December, in its brilliant pictures, in colors, of John Milton's ode "On the Morning of Christ's Nativity," shows the remarkable and almost perfect artistic triumphs which this magazine is exhibiting in its illustrations. "Broken Wings," by Henry James, is a brief but characteristically forceful story. The first of a very fine series of contributions on "Down the Rhine," richly illustrated, by Augustine Birrell, appears in this number. Walter Besant writes on "East London Types." Rev. Dr. T. T. Munger's paper on "A Significant Knowledge of the Bible" is not only highly complimentary to the students of Hampton Institute, but very encouraging to all interested friends of the Negro problem. (Century Co.: New York.)

CALENDARS

—A new edition of the Audubon Calendar for 1901 has been published by the Taber-Prang Art Company for the Massachusetts Audubon Society. This beautiful calendar well deserved the favor it received last year. It consists of twelve large plates of exquisite drawings of birds, one for each month, reproduced in colors with all the spirit and fidelity of the original water-colors. A descriptive text of the birds accompanies each plate. Address orders to Miss Harriet E. Richards, Secretary, 234 Berkeley St., Boston. The price is 75 cents.

—A very tasteful "Year Book" for 1901 has been prepared by Miss Sarah A. Moore, of Elmira, New York. It is in the shape of a calendar, suspended on three rings from a bamboo rod, and tied with red ribbon. Each page holds the days of a week at the left, in a narrow column; and the quotations of prose and verse, in the selection of which the compiler has shown rare literary skill, are placed at the right. The price is 60 cents, postage prepaid. Miss Moore may be addressed at 314 Baldwin St., Elmira, N. Y.

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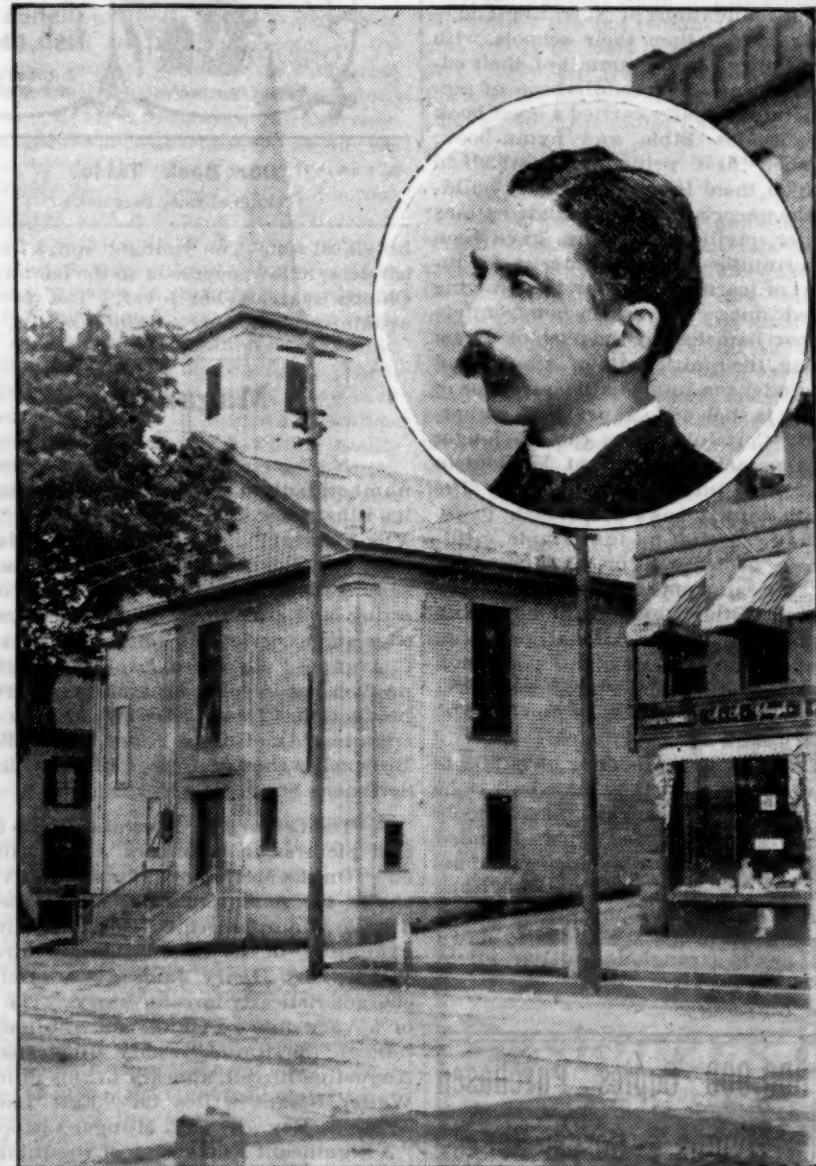
SEMI-CENTENNIAL OF CLINTON METHODISM

Tuesday, Dec. 11, Clinton Methodists celebrated their golden wedding. Fifty years ago, the betrothal of three years, continuing without interruption or estrangement, in the form of class-meetings, received the Divine blessing in a union under the name of the Methodist Episcopal Church. In 1847 several Methodists met at the home of Mr. Coburn, a Wesleyan Methodist, where a class was formed by Rev. D. K. Merrill, of West Boylston, who was assisted by occasional sermons from Revs. Horace Moulton, C. W. Ainsworth, and Gardner Rice. Subsequently the place of the weekly class-meeting was with Charles B. Sherman, then with L. B. Tinkham, and later with Miss Hemingway, who served as class-leader, in a boarding-house dining-room at the East Village. In February, 1850, George E. Harrington became the leader, and a second class was soon formed. In the early winter of 1850 regular services began on the Sabbath, in charge of Rev. Philip Toque, a local preacher, appointed by Presiding Elder Phineas Crandall, being held in "Attic Hall," afterwards known as "Burditt's," on the corner of High and Union Streets, where the society and Sunday-school were organized. In the spring of 1851 Rev. George Bowler was appointed pastor, when the meetings were moved to "Concert Hall," opposite the present place of worship. The names of the original charter members are: Henry Lewis, Charles B. Sherman, Leonard B. Tinkham, and their wives, and Mary A. Harris, afterwards Mrs. Mary A. Butler. The first stewards were George H. Foster, George E. Harrington, and James Sherman; and the first trustees were Jonathan Weeks, Geo. E. Harrington, Leonard B. Tinkham, Geo. E. Goodale, Mark Andrews, Estes Wilson and Francis A. Davidson. The Ladies' Benevolent Association was organized with Mrs. George Bowler as their first president.

Under the Divine blessing the society was greatly prospered, the place of meeting being filled to overflowing, and over ninety persons being received as probationers. A site was purchased and the building of a church edifice planned, which was erected the following year during the pastorate of Rev. T. W. Lewis, and dedicated, Dec. 25, with a sermon by Rev. Daniel Wise, D. D., editor of ZION'S HERALD. A par-

sonage was also built the same year in the rear of the church. In 1867 the church building was raised and a new foundation built under it. In April, 1868, a house was placed at the disposal of the society by Daniel Goss, to be used as a parsonage, which came into possession of the society at his death in 1879. During 1868-'69, extensive repairs were made in the church edifice, and in 1870 a new organ was presented to the society by

Clinton has been like the denomination throughout the world — revival in spirit, missionary in organization, and philanthropic in its relations to others. Devoted to general participation in prayer and testimony, in neighborhood class and prayer services, the church has been greatly blessed with many consecrated laymen, loyal, conscientious men and women, who have stood by the society amid storms and sunshine. The



CLINTON CHURCH, AND PASTOR, REV. A. M. OSGOOD

CHILDREN SHOWED IT Effect of their Warm Drink in the Morning

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of my excessive nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum Food Coffee, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"Just a little thought convinced me that one should not take a stimulant such as coffee, but really should have the best food to nourish the brain and nerves, and that nourishment was found in Postum.

"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich, delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money." — F. Scott, Warrensburg, Mo.

Mr. Goss. Further repairs were made in 1876. From 1885 to '88 several important changes took place; the parsonage property on High St. was sold, and two dwelling houses on Pearl St. purchased, which were afterwards sold and a lot purchased, and the present parsonage erected in 1890. The tabernacle at the camp-ground was built, and extensive repairs were made in the church edifice. In 1891, '92 and '93 the church property was improved in many ways. During the present year a legacy from the estate of Lucy R. Holden has been received, which will be available for a new church edifice when it shall be desired.

The following have served the church as pastors, the average length of a pastorate being a little less than two years: Rev. Philip Toque, 1850-'51; Rev. George Bowler, '51-'52; Rev. T. Willard Lewis, '52-'54; Rev. Augustus F. Bailey, '54-'55; Rev. Newell S. Spaulding, '55-'57; Rev. Daniel K. Merrill, '57 (eight months); Rev. Willard F. Mallalieu, '57-'58 (four months); Rev. William J. Pomfret, '58-'60; Rev. Thomas B. Treadwell, '60-'61; Rev. Albert Gould, '61-'63; Revs. J. P. Coolidge and W. G. Leonard, '63-'64; Rev. E. F. Hadley, '64-'65; Rev. E. S. Chase, '65-'67; Rev. Fred. T. George, '67-'68; Rev. Joseph W. Lewis, '68-'70; Rev. William R. Braman, '70-'73; Rev. A. C. Godfrey, '73-'74; Rev. V. M. Simons, '74-'77; Rev. W. M. Ayres, '77-'80; Rev. C. H. Hanford, '80-'82; Rev. Albert Gould, '82-'85; Rev. J. N. Short, '85-'88; Rev. M. Emory Wright, '88-'89; Rev. W. B. Toumlin, '89-'91; Rev. James Mudge, '91-'94; Rev. Harvey H. Paine, '94-'97; Rev. A. Morrill Osgood, 1897.

True to her nature, the Methodist Church in

records tell us of the enthusiasm and power in exhortation and prayer of George E. Harrington, Daniel Houghton, George H. Foster, James F. Maynard, John H. Rowell, Ephraim Hunt and Francis A. Davidson, assisted by their equally devoted wives; and such elect women as Betsy Cutting, Mary Ann Eveleth, Lucy Sawyer, Betsy Flood and Carrie Bixby. Later came A. B. Turner, E. P. Whitaker, A. W. Lowe, John D. Brigham, S. F. Hamilton, and their wives, all of whom were of great service to the church. Some of her sons are ministers of the Gospel — Rev. E. S. Lewis of the Cincinnati Conference, stationed at Columbus, Ohio, and Rev. John Mason of the New England Conference, of South Hadley Falls, Mass. Three of her young men — Edward R. Leslie, Perry H. Murdick, and Thomas Harrower — are preparing for the ministry.

The following have served the Sunday-school as superintendent: Geo. E. Harrington, 1850-'54 (April); James F. Maynard, '54-'65; E. P. Whitaker, '65-'68; Geo. H. Foster, '68-'70; Joshua Freeman, '70-'72; E. P. Whitaker, '72-'73; Geo. F. Houghton, '73-'75; Charles R. Chamberlain, '75-'77; John F. Keyes, '77-'80; C. E. Copp, '80-'85; F. P. Sawyer, '85-'87; E. S. Butler, '87-'88; G. D. Gunn, '88-'89; J. W. Chase, '89-'91; H. P. Sawyer, '91-'93; L. V. Bailey, '93-'95; H. H. Booth, '95. The present membership of the school is 296, including 38 officers and teachers. The Young People's Christian League, organized Jan. 3, 1889, with a membership of 38, was later changed to the Epworth League and has continued to prosper under the leadership of Dr. A. C. Reed, Miss Flora Toumlin, John S. Allen, Mrs. James

Mudge, S. H. Harran, Erastus Pierce, B. H. Booth, S. M. Church, J. W. Powell, and Leon Wood, and numbers 125 active and 30 associate members. It also has a vigorous Junior department. The Ladies' Aid and Woman's Home and Foreign Missionary Societies are valuable auxiliaries in aggressive service. During the fifty years of the church life about a thousand have been received as probationers, an average of 20 per year; 587 have been admitted to full membership from probation, and 545 have been received by certificate, showing a total number of 1,082 accessions to full membership—an average of over twenty per year. During the same time 550 have been baptized, an average of about eleven per year. The present membership of the church is 300, including about 40 probationers. While many who were once connected with the church have passed onward to their heavenly reward, a goodly number yet remain—some efficient members of other denominations, some residing in different portions of the country, while others, brave, loyal and faithful, constitute the membership of the church today.

The commemoration of the organization of the society in Clinton began on Tuesday, Dec. 11, at 2 P. M., with an informal reception in the church parlors, which had been made attractive by special furnishings and decorations. After an hour had been devoted to an interchange of congratulations, the more formal exercises took place in the church auditorium. Appropriate musical selections were rendered by a mixed quartet and by the congregation, and an historical address followed by the pastor, Rev. A. M. Osgood. Rev. John A. Bowler spoke of the public ministry of his father, who was pastor in Clinton in '51-'52, and Rev. J. N. Short referred to incidents in his pastorate of '85-'88. Presiding Elder Mansfield, after complimenting the society as the banner church as respects the percentage of membership in attendance at class-meeting, spoke of her Twentieth Century responsibilities. Short addresses were given by Rev. J. C. Duncan, Editor W. E. Parkhurst, and Dr. D. B. Ingalls. Letters from persons unable to be present were read by Mrs. F. P. Sawyer, assisted by Miss Ethel Hamilton.

At 5:30 the Ladies' Aid Society invited the guests to a banquet in Odd Fellows Hall, which was enjoyed by a large number. The evening service at the church consisted of addresses by Dr. C. M. Bowers, for thirty-nine years pastor of the Baptist Church, and a resident of the town for over fifty years, and by Rev. H. H. Paine, pastor in '94-'97. The sermon was delivered by Rev. J. N. Short, who spoke with his old-time power from Ps. 107: 20: "He sent his word, and healed them."

THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

Pittsfield.—The Johnson revival meetings were largely attended and very helpful to the church, the members being greatly stimulated and developed in their religious life. A dozen or so made a start in the Christian life, and some backsliders were reclaimed. Pastor Parounagian feels greatly encouraged, and justly so, over the result of the endeavor, and he proposes to keep on in this line until the last sinner is either saved or hopelessly beyond reach of loving and persistent endeavors.

Proctorsville.—Rev. R. C. T. McKenzie is away on his annual vacation, which he improves by visiting his people in New Brunswick. Generous friends of the church and pastor are moving toward securing a larger and more modern house for a parsonage. The new Junior League is prosperous.

Randolph and Bethel Gilead.—Two have been received into full membership at Bethel Gilead, which place is most acceptably supplied by Rev. J. Wesley Miller. At Randolph a series of Sunday evening sermons by Pastor Rainey has attracted large congregations and awakened unusual interest. When it is known that the themes of these sermons are the various injunctions in the Ten Commandments, it will be readily seen that the sensation aroused is of the proper kind.

South Reading.—By vote of the third quarterly conference the pastor, Rev. G. H. Bolster, was requested to resuscitate the long defunct

Epworth League. It was also proposed to organize a Junior League. When these organizations are completed, it will make five new Leagues and five new Junior Leagues within the bounds of the district this year—a sign of healthy growth.

South Royalton.—Several conversions have lately rewarded the labors of Pastor Beeman and people. One has just united on probation.

Wardsboro.—At the third quarterly conference it was unanimously voted to begin the solicitation of funds towards a new parsonage, and a committee, consisting of the pastor, Rev. E. H. Bartlett, and two others, was appointed to take the matter at once in charge. Not until an amount sufficient to insure the success of the enterprise is secured is the work of erection to begin. A good degree of enthusiasm was manifested. This is exactly what this charge needs, and this movement should be prosecuted with the utmost vigor.

West Berlin.—Rev. E. E. Wells, the pastor, is not in school this term, his health not being sufficient to enable him to do double work. He is greatly beloved here, and there are signs of promise concerning coming showers of divine grace. May the work of himself and parishioners be blessed by many resulting conversions!

Wilder and Lewiston.—The missionary sermons of Rev. F. W. Lewis, of Bellows Falls, resulted in a collection of \$74.75, the apportionment being but \$55. The collection raised last year by Mr. Fairbanks was \$88, and beyond all previous records; but this year, even though the audience at Wilder was much below the normal size, the aggregate was considerably higher. This shows a most willing people who are ready to respond to intelligent presentations of the connectional benevolences of the church. At Wilder two have just been baptized and received on probation, and one into full membership. Pastor Smith also baptized one by immersion at Lewiston, receiving the same on probation. Mrs. Smith plans to soon start a week-night Bible class for all who will come. The Hanover audiences on Sunday evening are increasing.

Williamsville and East Dover.—The grateful members of her very successful week-night Bible class recently presented the wife of Pastor Estabrook with a good-sized purse of money. This was no doubt of use to Mr. and Mrs. Estabrook on their recent well-earned vacation.

State Epworth League.—Dr. William C. Kitchin, long the valued and efficient president of the State Epworth League, has retired from the University of Vermont and left the State, appointing as his successor Rev. L. Olin Sherburne, of Enosburg Falls. Mr. Sherburne is no novice in this position, having previously been the successful president of the Conference League. This is a fitting appointment.

Ascutneyville.—The finances are practically all provided for for the current year. This is due to the energy and businesslike methods of Sisters Wilson and Hall, who have had charge of this matter. The congregations and mid-week meetings have a good attendance, and a series of revival meetings was authorized at the third quarterly conference. Rev. W. E. Douglass, the pastor, lives five miles away at Windsor, but is not unmindful of the needs of his flock here.

Bellows Falls.—Three young men were converted at a recent special service. At least one of them will join our church. Rev. F. W. Lewis of this place and Revs. R. F. Lowe, of Brattleboro, and A. A. Estabrook, of Williamsville, were appointed upon the Evangelistic Committee at the recent Windham County Convention of churches.

Bondville.—"A Vision of Fancy," written by Rev. E. R. Currier, and read at a Sunday-school convention, has been published in folder form, with an introduction by Secretary Story of the State Association. It contains many valuable suggestions.

Bradford.—Mrs. A. H. Webb has been re-elected president of the Conference Woman's Home Missionary Society; and was also present at the National Convention as a delegate from this Conference.

Brattleboro.—Rev. Ralph F. Lowe was called to speak at the dedication of the new Union Church at Vernon recently.

Brownsville.—Last spring Pastor White gave fifty dimes to fifty children, and asked each of them to earn a dollar for the Twentieth Century Fund. Recently a gathering was held at which the money earned was brought in by the children, who each told how it was secured. The children also furnished the entire entertainment for the evening. The amount of \$40 was laid upon the altar for the twentieth century work—\$33.84 coming as the increase of the

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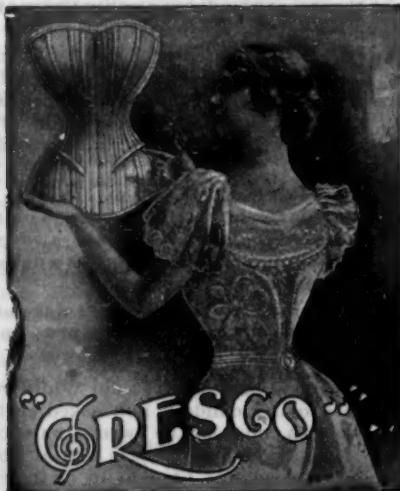
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December 19, 1900

dimes, and the rest from the social held in connection with the gathering. This is a plan worthy of imitation, as it interests the children and identifies them with this great world-wide movement for the salvation of men.

The Collections. — Will not all of the brethren who have not yet done so, get at the collections *at once?* No time should be lost. By far the better way is to get out this work early in the year, and then keep at it until high-water mark is reached. Those who have done so report, as a rule, a good increase over last year. When the General Missionary Committee is obliged to make a horizontal reduction in the appropriations, it is high time that the churches increased their offerings. May there be an advance all along the line!

Gouldsville. — Chalk Talk Walker has assisted Rev. A. W. C. Anderson in a series of evangelistic meetings here, and as a result 22 asked for prayers, 18 professed conversion, and 14 were taken on probation by the pastor. Best of all, the work was left in such a condition that it can continue, and the spiritual uplift given the church was very helpful.



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BOSTON

Jacksonville. — On a recent visit the presiding elder reorganized the church here, no services having been held regularly for a long time until this year. The little band of Christians seemed full of hope and courage. Under the ministrations of the pastor, Rev. I. S. Yerks, of W. Linton, the congregations are gaining, and some have been converted. Mr. Yerks plans for a revival campaign in the near future.

Mechanicsville. — Rev. H. F. Forrest has baptized 1 and received 4 from probation into full membership.

Ludlow. — The society here regrets the loss of Dr. C. F. Meacham and family, who soon remove to Bellows Falls, the Doctor having opened an office there for the practice of dentistry. Evangelist Gilliam holds a series of evangelistic meetings with this church the early part of February.

Montpelier. — Not only do large congregations wait upon the ministry of Rev. C. O. Judkins, but conversions attend his work. On a recent Sunday 8 were received on probation, two others coming the following Sunday. Others are looking in the same direction, and a vigorous, everyday evangelism is practiced by the consecrated pastor.

Northfield. — Rev. G. Harold Ellis, a local preacher of our church here, is now in attendance at the Andover Theological Seminary and acting as assistant pastor of the Trinitarian Congregational Church of Lowell, Mass.

Perkinsville. — Two have been received from probation into full membership by Pastor Charlton.

Randolph Centre. — Rev. Lewis N. Moody and wife, recently of our church here, have gone to Florida to spend the winter. Many are the wishes and prayers that will go with them for the speedy and full recovery of Mr. Moody. Rev. C. N. Gorse, the new pastor here, is taking hold of the work in a businesslike manner and has won the confidence of the people. He has wisely established a midweek meeting at East Bethel, an out-appointment, and also contemplates the starting of out-district revival meetings.

Rochester. — Nine have been received by Rev. E. W. Sharp into full connection from probation. As best he can he is pushing the work all over his vast parish. We regret to learn that Mrs. Sharp is seriously ill.

Springfield. — Rev. Isaac Peart, the successor of Dr. Rowland, is at his post, and is already regarded as a strong man. He plans to push work along evangelistic lines this winter. Four have been received from probation in addition to the 24 received by Dr. Rowland the Sunday before he left. Mr. Peart makes much of the Methodist Hymnal, and uses it in all the services he conducts. This the people enjoy.

South Londonderry. — A unique Thanksgiving service was conducted by Rev. W. A. Evans, twelve people each giving a three-minute talk on some reason the community had for being grateful, the special sub-topic being assigned in advance.

Typewriters. — Ten of the brethren on the district have typewriters, most of them making constant use of the same. Rev. Messrs. Newton and Lowe have the calligraph, Lewis and Wells the Smith Premier, Yerks the Franklin, Dennett, Baker and Parounagan the Blickensdorfer, and Douglass and Davenport the Yost. A writing machine is a great institution, and multiplies the possibilities of labor from two to three times what it is with the pen, to say nothing about numerous other advantages, such as neatness and legibility. Would that all of the preachers might afford and procure this great time-saver.

West Fairlee. — Conference Evangelist Cooper has held a series of revival meetings here. Some fruit is visible as the result, and the spiritual life of the church has been greatly quickened.

Weston. — In connection with the third quarterly conference, 4 more were baptized. Thus far this year 32 have been taken on probation, and the work still goes on under the consecrated management of Rev. O. B. Wells.

Wilmington. — The Gilliam evangelistic meetings, notwithstanding divers unfavorable conditions, were considered a marked success. It is expected that the membership of our church will be larger by nearly fifteen, and that each of the other churches will also receive additions. But really the most hopeful feature of the work

seems to be the moral uplift given to the religious forces of the community. This town has a population of 1,250, yet the average attendance at the combined churches has been but about 250, thus leaving 1,000 people outside the churches every Sunday and only 250 inside. No wonder that it was found by the evangelist to be a difficult task.



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nicult field. But it is hoped that bed-rock has now been reached, and that a sure though slow upbuilding may result under the labors of Pastor Yerks and his coadjutors.

Windsor. — The new parsonage is up and covered, and Rev. W. E. Douglass has already secured nearly or quite \$1,500 in cash and good pledges toward its erection. It is hoped that it may be dedicated free from debt.

Woodstock. — Rev. C. F. Partridge of our church here was summoned to open the present session of the County Court with prayer. It is so seldom that a Methodist is called upon to thus officiate, that this compliment to our brother is worthy of note.

RETLAW.

N. E. SOUTHERN CONFERENCE

Providence District

Newport, First Church. — The centennial celebration has given this church a new life and a larger place in the thought of the community. Thus far 40 persons have been received on probation, 4 by certificate, and 1 from probation into full membership. Special services are held as cottage prayer-meetings in different parts of the city. These meetings are in charge of selected leaders who use the same topic at their several meetings the same evening, thus securing unity of effort and good results. Rev. T. E. Chandler is awakening new interest in the Sunday evening service by preaching sermons in series. The topic for November and December is, "John Bunyan's Pilgrim's Progress. This series is illustrated with appropriate music,

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preference being given to the old and familiar hymns. Large audiences are attracted. The Thames Street Church united with this in a union Thanksgiving service on the evening of Nov. 28. Rev. C. H. Smith, pastor of Thames Street, preached the sermon from Psalms 145: 10. A good audience and a good sermon are reported. Two faithful laymen recently called from labor to reward are greatly missed. Mr. W. S. Bates, active in the Sunday-school, the League and the church, was a young man of noble character. Mr. L. D. Davis, the late editor of the *Newport Daily News*, and whose strong personality and character have been impressed upon both church and city, is greatly missed.

Newport, Thames St. Church. — The awakening which began Easter Sunday has been of permanent value to the church. All departments show much activity; 24 persons have been received on probation and 5 by certificate. On the anniversary of the marriage of Mr. and Mrs. T. Fred Kaul the church presented them with an elegant case of silverware for their great labors in official and personal service for this church. The pastor, Rev. C. Harley Smith, is preaching a series of sermons of great interest to the young Christians and thoughtful people in his congregations. On Nov. 22 the Social Union of the city held its meeting in this church with a good attendance. The music was by the Jeter Family. The address was by Rev. C. S. Davis, of East Providence, on "Visions." Refreshments and a social hour followed.

Providence, Hope St. Church. — Rev. Rennett C. Miller, the pastor, has received since Conference 18 from probation into full membership, 6 on probation, and 8 by certificate. During the calendar year of 1900 he has received 22 on probation, 13 from probation, and 9 by certificate. The loss by death and dismissal has been only three or four. The world-renowned children's evangelist, Rev. E. Payson Hammond, spends Sunday, Dec. 16, with this church and possibly a few days more. The church debt is slowly melting away. The wealthy, non-Methodist people of this side of the city are helping generously. Rev. Rennett C. Miller, publisher of the Conference Souvenir History, is still struggling with the deficiency incurred by that publication. He anxiously hopes that many laymen in the churches will order copies of the history for Christmas presents. It is much appreciated by those who have it, and of course there is no such reference book concerning the churches of the Conference. Any family possessing this history, the Conference year book, the Discipline, and ZION'S HERALD may be said to have the essential marks of a Methodist. Mr. Miller quotes reduced prices for Christmas buyers. Why not send right off?

Berkeley. — Rev. Robert Clark has been invited by the official board of this church, with the consent of Presiding Elder Bass, to serve as pastor until Conference.

Hebronville. — The pastor, Rev. Alexander Anderson, is faithfully at work as usual in building up the church. A very good degree of interest is manifest.

Phenix. — Rev. F. L. Streeter is doing some faithful work among the unconverted people with whom he has pastoral relations, and a deepening of religious interest is apparent. New heating apparatus has been placed in the parsonage and other matters attended to which add to the comfort of the parsonage.

Providence Preachers' Meeting. — The sermon by Rev. F. L. Streeter on Monday, Dec. 3, was taken from the 51st Psalm: "Create in me a clean heart," etc. It was philosophical in treatment and intensely spiritual as well.

East Providence, Haven Church. — Rev. C. S. Davis, pastor of this church, delivered the anniversary Epworth League address at East Weymouth, on Nov. 19. Good congregations wait on his ministry, and the interest religiously increases. One family of nine persons have one by one entered the Christian life during the last six months, together with a large number of heads of families, besides many young people. On Sunday, Nov. 11, 4 persons united in full connection, 19 on probation, and 10 adults were baptized; on Dec. 2, 4 united in full connection, 8 on probation, and 6 were baptized. The new building is proving of great service to the society. The receipts for current expenses this year exceed those of last year. A fair in the town hall recently netted over \$300, which was applied on the church debt. This is a splendid record.

Attleboro. — The campaign of Rev. Dr. Bates according to reports which reach the writer, was very successful. Rev. Thomas Tyrie, the pastor, is abundant in labors. More anon.

Wickford. — The edifice has been raised on a higher foundation, giving a more satisfactory basement. Various improvements have been accomplished by the new pastor, Rev. Will F. Geisler.

Providence, Asbury. — Rev. R. S. Moore, the pastor, is preaching some very attractive ser-

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Only One Pile Cure which can be Considered Such

The Pyramid Pile Cure is strictly scientific both in its composition and in its therapeutic action, and the best feature is that it is perfectly harmless. No ill effects ever result from its use.

The cure is accomplished painlessly by the astringent properties and healing oils contained in it, which cause the little tumors and congested blood vessels to contract and the obstruction to the circulation to be removed.

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It is applied at night and absorbed into the sensitive rectal membrane, acting both as a local and a constitutional treatment.

One 50 cent box of the Pyramid has often been effectual, even in cases of many years' standing. Relief from pain and itching is so immediate that patients sometimes imagine that the remedy must contain some form of cocaine or opium, but a careful analysis shows it to contain no cocaine, anesthetic or injurious drug of any kind. It is guaranteed free from any deleterious substance.

The ligature treatment, the knife, or the still more cruel treatment by dilation, besides causing intense pain and sometimes collapse and death, are now known to have little value as far as a permanent cure is concerned.

Thousands of pile sufferers bear witness to the value of the Pyramid Pile Cure and even in cases where a dangerous surgical operation has failed to cure surprising results have been obtained from this remedy after a week's use.

A complete treatment of the Pyramid Pile Cure is sold by druggists everywhere at 50 cents.

The Pyramid Drug Co., of Marshall, Mich., will mail to any address a little book on cause and cure of piles, and a list of cured patients from all parts of the United States.

U. S. NAVY Illustrated Lecture



Seventy Years of Ships, Guns and Men of the Old Navy and the New, by Rev. D. H. Tribou, 29 years a Chaplain in the Navy, now on duty at Navy Yard, Boston. Address him therefor terms and dates.

mons, and increased attendance at the Sunday school and services is reported. Mr. Moore is collecting the subscriptions on the church debt with success.

KARL.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — The address of Rev. L. T. Townsend, D. D., on the "Higher and the Highest Criticism," occupied considerably over an hour in its delivery, and was received with much favor. Its length precludes publication, or even an abstract, in the unusually crowded condition of our columns. There is no Preachers' Meeting next Monday.

Boston District

Milford. — As a part of the fruit of the late revival 28 have been received on probation, 8 by letter and 1 from probation, and 15 baptized. There is a splendid spiritual interest in the church, and the pastor, Rev. Garrett Beekman, is doing heroic service.

Wollaston. — The Woman's Home Missionary Society has just closed a very prosperous year. Recently the society held an "Oriental Social" to secure money for the support of an orphan in India. Through the energetic efforts of the president, Mrs. Carrie H. Durgin, \$40 was realized, which is twice the amount asked. The pastor, Rev. J. E. Waterhouse, is doing excellent work.

Cambridge District

Townsend. — Rev. Leon E. Bell, who was left without appointment last Conference to attend school, has been appointed pastor here by Dr. Mansfield to succeed Rev. David L. Martin, who, on account of the serious illness of his wife, was obliged to give up the work. He was much beloved by the people, who greatly regretted his leaving them. Mr. Bell took up the work, Nov. 10, and has met with a very cordial reception.

Lynn District

Belmont, Malden. — A good religious interest prevails in this church and 12 have recently been received on probation. The pastor, Rev. J. P. Kennedy, is full of good works.

West Medford. — "The Bridge of the Centuries" is the very attractive name of a bazaar recently conducted in this church. A beautiful souvenir program was prepared by the pastor, Rev. Arthur Bonner. This bazaar resulted in a net income to the church of \$275.

Lynn, Maple St. — This church has sent out a very beautiful and unique invitation to present and former members and pastors to attend, on Dec. 27-31, the semi-centennial celebration of the founding of that church. The program gives promise of a great occasion. The former pastors are especially urged to be present. They will be gratuitously entertained.

Mt. Bellingham, Chelsea. — "The Glorification of the Cross" was the subject of an interesting sermon delivered by Rev. N. T. Whitaker, D. D., pastor of this church, before the members of Paul Revere Commandery, Knights of Malta, of that city, last Sunday afternoon. It was the second of a series of meetings held in Knights of Malta Hall, and was well attended.

W.

Springfield District

Winchendon. — Sunday, Dec. 2, the one hundredth anniversary of the organization of the Methodist Episcopal Church in the town of Winchendon was celebrated. The pastor, Rev. George A. Cooke, preached a historical sermon in the morning before an unusually large audience. Lorenzo Dow was the first Methodist preacher through these parts; he preached in Winchendon in 1796. The first class was organized in the latter part of the year 1800—the exact date is not known. Martin Ruter was one of the pastors in 1801. Jesse Lee and Elijah Hedding were presiding elders in this region, and preached here in the early part of the century. The first church edifice was built in 1807—the first Methodist church built in Worcester County. In 1833 a new church was erected at a cost of \$2,000. Rev. Orange Scott, presiding elder of the district, preached the sermon at dedication. The year 1842 is noted as the year of the greatest revival in the history of the town. The pastor was Rev. George W. Bates, and 120 united with the church. In 1851 the building was enlarged at a cost of \$2,800, and Dr. Miner Raymond, at that time principal of Wilbraham Academy, preached the dedication sermon. Dr. Raymond was a great preacher in the days of his prime. In 1875 the present church edifice was dedicated. The church was then in a flourishing condition, the town was growing rapidly, and the zeal and faith of pastor and trustees led them to build for future generations. The building cost \$40,000, only \$12,000 of which had been provided for. Financial disaster had brought business to a standstill before the church was finished. The outlook was very gloomy. Dr. B. I. Ives was secured to manage the finances and dedicate the church. The money was subscribed to pay for it. A heavy debt hung over the church for nearly fifteen years, which greatly embarrassed the work. The centennial sermon briefly reviewed the history of the church, sketched the material and religious conditions of New England a hundred years ago, traced the marvelous growth of Methodism during the past century, and showed that the success of Methodism was due in large measure to the zeal and fidelity with which the early Methodists propagated the doctrines of the New Testament.

In the evening there was a union service, at which Rev. Davis Foster, D. D., pastor of the Congregational Church, and Rev. J. F. Tielden, of the Baptist church, spoke fraternal and encouraging words. Congratulatory letters were read from several former pastors—Revs. H. C. Dunham, '40; W. J. Hambleton, '56, '57; Wm. Pentecost, '66-'69; E. S. Best, '68-'69 and '81, '82; W. M. Ayres, '74-'76; Daniel Richards, '77; E. P. Herrick, '85-'87; W. F. Lawford, '88, '89. The church faces the new century confidently and hopefully, knowing that with God's blessing there is greater success ahead than has been in days gone by.

H.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Boston Methodist Social Union

The annual meeting was held at the American House on Monday evening. About 135 members were present. President Atwood presided, and grace was invoked by Rev. W. R. Webster, D. D. After the dinner prayer was offered by Rev. Dr. T. C. Watkins. Three new members were elected. The annual report of the secretary and treasurer, Mr. Vernon B. Swett, who has served so very efficiently, was read and accepted. Considerable discussion took place concerning a proposed change in the method of carrying on the Union. An amendment was made providing for six meetings next year in place of eight, as the by-laws now provide.

The following officers were elected for the new year: President, Avery L. Rand; first vice-president, Curtis G. Metzler; second vice-president, Wilbur N. Mason; secretary and treasurer, Vernon B. Swett; directors, Geo. H. Spencer, Arthur E. Dennis, Geo. E. Whitaker, Robt. E. Ramsdell, C. H. J. Kimball.

Owing to the lateness of the hour, by request of the members, Rev. E. J. Helms, who was to have spoken on "Some Phases of City Evangelization Abroad," was requested to postpone his lecture to some subsequent meeting when he could have more time and a larger attendance.

A young American woman who is alone and dependent, is in need of a home, where she may work for small wages and receive kindly supervision in the household. She is an attendant of the Methodist Church and interest in her behalf is asked. Inquiry may be made in Room 51, Chardon Street building, any day from 11 to 12.30, and all questions will be gladly answered.

CHURCH REGISTER

WANTED. — Has any New England pastor or layman a stereopticon outfit for either acetylene or calcium light, that he is willing to loan, or rent on easy terms, for mission work in New England the next few months? Anybody who is willing to thus aid the Lord's work will confer a favor by addressing A. B., care ZION'S HERALD.

W. F. M. S. — The monthly prayer-meeting will be held in Room 28, 36 Bromfield St., Wednesday, Dec. 26, at 11 o'clock. Subject: "Prayer for the Teachers and Pupils in School at Rosario." Leader, Mrs. L. A. Alderman.

ACKNOWLEDGMENT. — The kindness of our brethren, lay and clerical, on Manchester Dis-

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that horrible plague, I have a harmless remedy, which I discovered by a fortunate chance while an invalid from rheumatism, and in order that all afflicted readers of this paper may learn about it, I will gladly mail them a trial package with book on rheumatism free.

This wonderful remedy cured many cases which defied hospitals, drugs and medical skill, among them cases of upwards of 52 years' standing. This is an honest remedy that has been a God-send to hundreds of former sad homes. In Denham, Ind., it cured a lady, who afterwards cured 15 of her neighbors. In Fountain City, Wis., it cured Hon. Jacob Sexauer after employing seven physicians, and after suffering for 33 years. Rev. C. Sund of Harrisville, Wis., testifies that this remedy cured two members of his congregation, one who had suffered for 18, the other for 25 years. In Plain City, Ohio, it cured Mr. N. J. McMasters after prominent doctors of Columbus, Ohio, failed. In Lake City, Iowa, it cured a case of painful Lumbago. In Elmgrove, Wis., it cured a case of Sciatica, which had baffled prominent physicians. In Bolton, N. Y., it cured a gentleman at the age of 88 years. In Lyells, Va., this remedy cured a lady, after having been paralyzed for years, caused by rheumatism, she can now walk as well as ever. In thousands of other instances the result has been the same. It is not a Liniment but an internal remedy which banishes rheumatism by its action on the blood. It also cured hundreds of other persons at the age of 70 and 80 years and over, some of whom had suffered for over 40 years.

Write at once for a free trial package and other information, as I am anxious that everybody should profit by my good fortune. Address:

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WANTED Second-hand copies of Milley's Theology, Vol. II. preferred. Send for catalogue of second-hand theological books.

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The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.

trict found expression in a generous offering of cash by the hand of the presiding elder, Nov. 28. Nearly all the charges on the district are represented in the gift, which is gratefully accepted and heartily appreciated, "In His Name" whose we are, by G. W. NORRIS and WIFE.

Lawrence, Mass.

TEACHERS WANTED. — We are very much in need of teachers for our Italian Mothers' Meeting. Last Tuesday there were present 67 women and but one teacher beside the superintendent. The women are given garments cut and basted and are taught to make them. The work cannot be done properly unless it is overlooked. We need eight or ten teachers from 3 to 4.30 on Tuesday afternoons. It is through this meeting that the women, otherwise so hard to reach, are brought to hear the Gospel. Are there not some of our friends who will help us? If you cannot come regularly, come and pay us a visit.

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FOR A NERVE TONIC Use Horsford's Acid Phosphate

Dr. H. M. HARLOW, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

Marriages

GRAY — TOWERS — At the Methodist Episcopal parsonage, Searsport, Me., Nov. 26, by Rev. H. W. Norton, Ernest R. Gray and Martha T. Towers, both of Searsport.

TAYLOR — CHASE — In the Methodist Episcopal Church in Southbridge, on the evening of Nov. 28, by Rev. C. H. Hanaford, Alexander Pirrie Taylor and Hannah Marion Chase, all of Southbridge.

ALLEN — DOSSETT — In Essex, Mass., Nov. 28, by Rev. Joseph Simpson, M. D., Albert W. Allen, of Essex, and Lillian M. Dossett, of Hamilton.

GODSOE — LARY — In Gorham, N. H., Nov. 26, by Rev. W. Canham, Horace H. Godsoe and Mrs. Lucy E. Lary, both of Shelburne, N. H.

PHILBRICK — DONNELL — In York, Me., Nov. 28, at the home of the bride's father, Geo. H. Donnell, by Rev. E. Gerry, J. Horace Philbrick, of Kittery, and M. Lois Donnell.

MOODY — HEWITT — In West Warren, at the home of Mr. and Mrs. Geo. Moody, Nov. 28, by Rev. H. G. Butler, assisted by Rev. F. Potter, Joseph Lapham Moody of Providence, R. I., and Agnes Hewitt, of West Warren.

LEAVETT — STAPLES — In South Eliot, Me., Nov. 28, at the Methodist Episcopal parsonage, by Rev. E. Gerry, Frank H. Leavett of Portsmouth, N. H., and Abbie M. Staples of Eliot.

PILLSBURY — WATERHOUSE — At West Scarboro, Me., by Rev. John A. Ford, Ralph W. Pillsbury and Susie M. Waterhouse, both of West Scarboro, Me.

TURNER — GRANT — At the Methodist Episcopal parsonage, Searsport, Me., Dec. 8, by Rev. H. W. Norton, J. W. Turner and Marietta M. Grant, both of Stockton Springs, Me.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

EAST MAINE CONFERENCE. — Will the preachers in charge of all circuits and stations plan during this month to take up the work of the Twentieth Century Thank Offering as vigorously as possible? On page 78 of the Minutes of this year, please substitute the name of Frost for Foss. For suggestions and material, write to Willis W. Cooper, 57 Washington St., Chicago, who is corresponding secretary of the Forward Movement. The two objects for which we are to make special effort in our Conference are — the Seminary at Bucksport and the Conference claimants. In addition, we suggest that a strong appeal be made to entirely remove any existing debts on church property, as a popular way to arouse local interest. We believe each preacher should make the best possible effort, according to circumstances, to do something, and as much as possible to secure an extra thank offering after he has raised his regular benevolences, and it is hoped that he will exercise his judgment and use his liberty in promoting the end desired.

JOSHUA M. FROST,

Chairman of the Commission.

Bangor, Me.

Clergymen who find that incessant work with the pen is warping their handwriting out of all presumption to clearness ought to have sufficient consideration for their friends and themselves to get a typewriter. The Franklin at \$75 is the best writer on the market. Sold by Cutter Tower Co., 173 Devonshire St., Boston.

INTERNATIONAL CONVENTION. — The California Committee of the International Convention of the Epworth League, to be held in San Francisco next year, July 18-21 inclusive, have prepared a unique means of promotion through a stereopticon representation of the scenic features of a trip through California. This representation is to be given in various parts of New England under the direction of Mr. Geo. W. Penniman, secretary of the First General Conference District, and furnishes in itself a delightful evening's entertainment, beside supplying practical information about the convention, cost of the trip, etc. Those who have an opportunity to attend should not fail to avail themselves of it. Due notice of itinerary will be given.

THOS. FILBEN, Chairman.

TO THE METHODISTS OF VERMONT. — Have you read of the Union Twentieth Century Convention, to be held in Burlington, Dec. 31, 1900 — Jan. 1 and 2, 1901? The Vermont Christian Endeavor Union, the Vermont Epworth League, and the Vermont Baptist Young People's Union, are the societies under whose auspices it is to be held. The convention is sure to be a grand success. It is being advertised in more than forty of our State papers. Some of the choicest speakers of the State, both lay and clerical, are on the program. The program itself is elaborate, rich and timely. Will you be there to profit by it? We hope you will. Every pastoral charge, and especially every Epworth League chapter, should be fully represented.

The idea of this great religious convention originated with the former president of the Vermont Epworth League, Prof. W. C. Kitchen, Ph. D. The Epworth League should be much in evidence on this occasion. Here is a grand opportunity. Not one of us will ever see the close of another century. We wish to make the close of this one memorable. The spirit of a broad and generous fraternity is being manifested. Shall not these representatives of spiritual life among the young people of our State join their prayers for God's presence and power? We believe they will. The coming century will demand great things at our hands. With God's help we can do all that is required; without it we can do nothing. We shall be glad to see you at Burlington at the time named. Bring your friends with you. The official program will be issued soon. It will be sent to your pastor. Ask him to read it to the people.

L. OLIN SHERBURNE,
President Vermont Epworth League.

Free and prepaid to any reader of this publication a bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures Indigestion, Constipation, Kidneys, Bladder and Prostate. Write to Vernal Remedy Company, Buffalo, N. Y. Do not miss this.

A Gift to Give

It is often difficult to decide what to get your friends for holiday gifts. Here is a suggestion: "Good morning, Jennie, I have brought you a nice present," said Gertrude, as she handed her friend a neatly wrapped package.

The pale, weary looking girl, who was slowly recovering from severe illness, opened the bundle and held up a large bottle of clear, rich medicine.

"Hood's Sarsaparilla!" she exclaimed. "I have been reading about it today and wished I had a bottle."

On New Year's Day Jennie was able to be out on the street, and to her friends who remarked how well she was looking she simply said, "Hood's Sarsaparilla," and every one of them knew it was this great medicine that had given back her health.

The "Gospel Ten"

REV. F. C. HADDOCK, D. D., of Boston St. Church, Lynn, writes, Dec. 10:

"The 'Gospel Ten' came to us Friday night and remained until Monday morning. It is a splendid band of workers. They do not pound the church nor abuse sinners. They are enthusiastic, fearless, steady, tireless, strong in song, speech and prayer, always sane, always intent on the conversion of men, much engaged in prayer, very tactful, possessed of the Holy Spirit, reliant upon God, full of faith, and wonderfully effective. They bring athletics, education and vital experience into their work. They draw all classes into their net — children, youths, adults. This is the verdict of Boston St. Church.

"This church has not had such a time in twenty years. We have hardly had time to eat or sleep, so many services have been held. Nobody complained. All services have brought large audiences. Conversations have crowned every evening hour. Last night we had three relays of seekers. I do not yet know the number, but if we take care of them, they will mount up in the long run to seventy-five, taking in count the children. We want these men again. I have offered them any three days of the winter, to be taken by wire. The glory of God has come in a strong, swiftly running tide, and if a telegram can bring that, I want it at a second's notice.

"In the Sunday-school yesterday the 'Gospel Ten' had right of way. Just about the whole school came forward to 'join hands with Jesus.' Teachers last night were crying and saying, 'Nearly all in my class have started.' This work will go on. I threw the entire thing into the hands of the Ten. They can be trusted. They have no cranks. One week more of this sort of thing would have smashed everything and brought a state of affairs about that I can scarcely imagine. I do think it would have swept the field clean. These are strong words I write, but they are clear and sober truth. God owns and uses the 'Gospel Ten.' "

The "Gospel Ten" will be at St. Paul's, Lowell, Dec. 28-31; First Church, Somerville, Jan. 11-13; Whitinsville, Jan. 25-27. The following dates are open: Feb. 8-10; Feb. 22-24; March 8-10; March 22-24; April 5-7.

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OBITUARIES

Now Life and I are growing sad and old;—
I watch the nightfall of the year, and see
No dear home-freight beating back the cold,
No dear home faces looking out for me.

Now, Christmas chimes seem like to hurried
knells,
And mind me of white mounds, in church-
yards lone;
And Christmas greetings mind of last farewells,
And hands that nevermore may clasp mine
own.

I am not patient of life's wintertime,
Dream not of flowers hid 'neath its robe of
white;
I passionately mourn its golden prime,
The loves and hopes, frost-touched, in Sorrow's
night.

I see my path slant sudden downward, toward
A sullen river, icy at the brim,
And know my soul must cross that awful ford
All, all alone, to regions strange and dim.

A voice melts softly through the misty air!
"Fear not!" it says. "Beyond the flood
thou'llt see
The old dear home-light in a mansion fair,
Within the 'Father's House' — it shines for
thee."

— GRACE GREENWOOD, in *Independent*.

Keeler. — Rev. Samuel Croft Keeler, pastor of Bethany Methodist Episcopal Church at East Rochester, N. H., for nearly three years, died at his home, Sept. 18, 1900, aged 72 years.

Mr. Keeler had spent almost half a century in the ministry. He was the son of Munson and Mabel (Croft) Keeler, born in Reading, Conn., April 1, 1828, and reared in the town of Danbury, in the village of Bethel. He received his education in the public schools of the town and in Amenia Seminary, New York. He accepted a license to preach in 1852 and joined the New York East Conference, of which he continued a member for twenty-four years, twelve of which were spent in New York city and Brooklyn, during which time he served as pastor of four churches, one of these being the historical John Street Church, the first Methodist Episcopal Church in America. In 1877 he was transferred to the New Hampshire Conference, and has since served as pastor of churches in Suncook, Sunapee, Laconia, Keene, Concord, Bethlehem, Epping, and East Rochester. He was presiding elder of Concord District for six years, beginning with 1880. In 1892 he was elected delegate to the General Conference at Omaha, Neb., leading his delegation. He visited Europe in 1892 at the suggestion and expense of his parishioners.

In 1852 he married Miss Lydia Williams, who passed into her heavenly home Jan. 30, 1894. Seven children survive — Mrs. E. S. Edmunds, of North Andover, Mass.; Edward C., of Denver, Colo.; Miss Emma A., a teacher in Brooklyn, N. Y.; Frank E., of New York city; Charles P., of Attleboro, Mass., manufacturer; Miss Harriet T., of North Andover, Mass.; and L. Eugene, correspondent of the Boston *Globe*, at Concord, N. H.

Mr. Keeler was a Christian gentleman of the first order and a man of deep convictions, broad sympathies, and ardent spirit. His positions were carefully taken and then courteously and forcibly maintained. The public knew where he stood on the question of temperance and all other leading issues of the day. He was a scholar of no mean ability. He had a liberal education, not secured within college walls, but in the school of practical life, and in calling to his aid the best thoughts of the best authors in all ages. He possessed in a remarkable degree the ability of self-application and discipline. He was equally at home in his own pulpit, on the city platform, or before a committee of the Legislature, in the interests of a common humanity. His sermons and addresses

were always thoughtful, dignified, helpful, sometimes eloquent. His nature was tender and poetic. He was most devoted husband and father. A pleasant home you could hardly find. "Pa" and "Ma" were enthroned in the affections of the children. The family were endowed with a remarkable gift of song. Such singing made one feel that heaven was here. Mr. Keeler was the best of friends and a citizen highly esteemed.

Last spring he took an active part in a trustee meeting of our school at Tilton. In the summer he visited his children in New Hampshire, Massachusetts and New York. In August he served as chairman of an important committee at Hedding Camp-meeting. Wednesday evening, Sept. 12, was held his second and last quarterly conference. He had been in Rochester during the day, and was in his usual spirits, looking carefully after the interests of the church and discussing plans for revival work. The next morning, evidently with great reluctance, he told his presiding elder that possibly he might be obliged to resign his work for the winter, and was anxious to know how the church might be best cared for in that event. He loved the church, and her interests were on his mind to the very last. Sunday morning he commenced his service as usual, but at the close of the prayer was not able to proceed. Here ended his public ministrations. On Tuesday, a little before noon, his earthly life ended and the heavenly began. Mr. Keeler never seemed like an old man. Young in spirit, he entered heartily into the life of the world. He fell at his post, on duty to the last.

The funeral services were held in the church, Thursday afternoon, Sept. 20, under the direction of Rev. J. E. Robins, presiding elder of the district, assisted by Revs. A. E. Draper, L. R. Danforth, W. B. Locke, G. R. Locke, G. W. Farmer, and Dr. C. D. Hills. The church choir, led by S. B. Hayes, sang some favorite hymns of the deceased — "Some Blessed Day," "The City of Gold," and "One Sweetly Solemn Thought." The pallbearers were official members of the church — F. R. Bean, Richard Boocock, S. B. Hayes, and F. W. Corson. There was a large number of beautiful floral pieces, presented by the church and family. The village was in mourning; the attendance at the church was large; the audience were moved to tears as they looked upon the familiar face of their beloved pastor, and the children most touchingly sang, "In the Christian's Home in Glory."

The burial was in the family lot at Bethel, Conn., Sept. 22. Brief services were held at the home of a relative, Mr. Fred Mackenzie. Dr. Adams, an old friend of Mr. Keeler, officiated. In his remarks Dr. Adams said: "Six weeks ago I met Mr. Keeler in this place, and said to him it was time for both of us to stop work by reason of age. Mr. Keeler replied, 'No, not while I can work. It is time enough to haul down the flag when the sunset gun is fired.'" The three sons sang, "We are wandering down life's shady stream." The six children sang, "The Home of the Soul," and at the open grave "The Sweet Bye and Bye."

EMERSON.

Williams. — Mrs. Martha C. Williams, wife of Rev. S. M. Williams, of the Troy Conference, was born at Esperance, N. Y., Oct. 18, 1840, and died in Boston, Mass., Sept. 14, 1900.

Mrs. Williams was a member of the Methodist Episcopal Church for nearly a half-century and a Methodist pastor's wife for thirty years of that time. While not physically rugged, she had most cheerfully borne the ills and hardships of an itinerant's life and shared loyalty and helpfulness in all the responsibilities and duties of her husband's large pastorates and arduous cares. She had a most attractive personality, was gentle in spirit and winning in manners, making and holding friends wherever she went. She had an artistic nature, was a lover of flowers and plants, and made her home beautiful by all adornments that such a taste would suggest. She was a home-maker, and as such "the heart of her husband did safely trust in her." She loved the family altar and the hymns of the church, frequently singing them as she moved amid her household duties. Two of her favorites were, "Chief of sinners though I be, Jesus shed His blood for me," and "There's a wideness in God's mercy like the wideness of the sea."

She walked with God in ever-increasing fellowship, exemplifying and adorning the Gospel of Jesus Christ, interested in all the movements of the church of her choice and of the church at

large, adding by her prayers and Christian activity to the advancing power of the kingdom of Christ. She leaves a sorrowing husband, son and daughter to mourn their loss and to cherish her memory.

JOHN D. PICKLES.

Eldredge. — One by one the faithful members of our churches fall. For well-nigh a third of a century William Marshall Eldredge was connected with one of our Methodist societies on Cape Cod. Uniting with the South Harwich Methodist Episcopal Church on Independence Day, 1876, he entered upon the independence of immortality, August 21, 1900.

Mr. Eldredge was born in South Harwich, Jan. 8, 1829, the son of Samuel and Lydia Eldredge. His father dying while he was very young and leaving a widow with a large family, William was obliged at the early age of twelve to go to sea to help support them. Having followed the sea for several years, he left it to learn the trade of a painter and paper-hanger with Amasa Nickerson, of East Boston, a brother of the late Obed Nickerson, another of the Cape's foremost Methodists. At twenty-three years of age he married Miss Hannah Crowell, daughter of Jacob and Hannah Crowell, who survives him. Five children resulted from this union, three of whom died during infancy. Two sons are living — Wm. A., who pursues the occupation his father followed so many years, and Jerrie A., who is a physician in Wareham. Mr. Eldredge was postmaster of his native village for about thirty years.

At different periods of his church life he served both on the board of trustees and stewards, being president of the former and recording steward, holding the latter office at the time of his death. He had also acted as Sunday-school superintendent. His Christian character was of the stable and quiet, rather than of the demonstrative, sort. He could always be relied upon to be in his pew at church, and in the social

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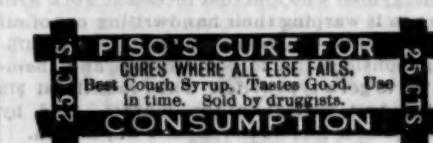
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meetings of the society was ever ready, both by prayer and testimony, to bear witness to his faith in the Lord Jesus Christ. His kind, genial and retiring disposition won him many friends. None knew him but to love him. A few days before his departure, as his pastor asked if he should pray with him, he raised himself with some effort and whispered with a suggestive sweep of the arm: "Yes, pray for all around." Thus his unselfish nature to the last was mindful of his loved ones and neighbors rather than himself.

At the funeral, on Aug. 24, Rev. E. Tirrell, of New Bedford, who was pastor at South Harwich in 1874, made appropriate remarks upon the words, "If a man die shall he live again?" He referred feelingly to his long acquaintance with Mr. Eldredge, and to the latter's exemplary Christian character. He was followed in a few remarks and prayer by the pastor, Rev. W. D. Woodward, who likewise expressed his appreciation of the noble character of the deceased, which a few months of acquaintance had deeply impressed upon him. Covered with the beautiful floral tributes of relatives, friends, and the Epworth League, of which he was a member, our brother was laid to rest in the churchyard, his sufferings forever over, his crown won.

W. D. WOODWARD.

Hoyt. — Mrs. Mary N., wife of Hosea C. Hoyt, quietly passed away, at her home in Newton Upper Falls, Mass., Jan. 30, 1900.

She was born in Northwood, N. H., Aug. 20, 1818, and united with the Methodist Episcopal Church in Newmarket, N. H., at the age of sixteen. She used to speak of the late Rev. W. H. Hatch of the New England Conference, who was one of her early pastors in that church, as being of special help to her in her Christian experience. In 1841 she married Hosea C. Hoyt, and in 1844 with him removed to Newton Upper Falls, and united by letter with the Methodist Episcopal Church in that place.

Mrs. Hoyt was of a quiet and retiring temperament, and while interested in the church and all its work, her influence was mainly felt in her home circle. Here the itinerant preachers ever found a warm welcome, which probably accounts for the fact that they constantly made it their stopping-place. Next to the Bible she loved ZION'S HERALD, and for sixty-three years it made its visits to her home.

For the last twelve years of her life she was most of the time confined to her home by sickness, being at times a great sufferer, during which period she was tenderly cared for by her daughter, Mrs. Chesley. Her husband, a son and daughter remain to cherish her memory.

J. P. W.

Bradeen. — John P. Bradeen was born in Limington, Me., Aug. 29, 1828, and died at his home in Cornish, Me., Oct. 21, 1900.

Upright and industrious from boyhood, he did not enter the Christian life until 1863, when, during the pastorate of Rev. Kinsman Atkinson, Evangelist Nichols led a stirring revival. Joining the Methodist Church at once and serving many years on the official board, he lived humbly and consistently, holding always to high ideals of life and service for himself and for the church; although, since he was by nature diffident and retiring, his faith sometimes hesitated to claim the heights his soul longed for.

On account of a serious accident, from the effects of which he never recovered, he was able to attend church but little for many years. Often in severe pain, he was patient always, even when under the attacks of a serious bronchial trouble he knew he was hastening to the end. Weary and worn and longing for rest, he passed at last from the earthly to the heavenly life.

He was married fifty years ago to Miss Mary A. Puglsey. His home life was of the happiest from the wedding day, Sunday, Dec. 8, 1850, to that other Sunday when he entered the eternal home.

Besides the widow a son and a daughter remain to mourn their loss. The former is well and favorably known in local business circles and the latter is the wife of Rev. M. B. Greenhalgh, who as a Methodist preacher has given to the church twenty-five years of faithful, efficient service.

T. C. C.

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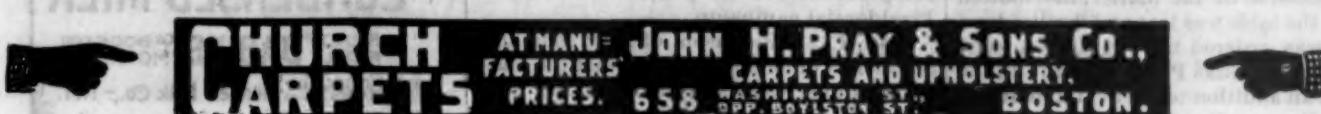
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WESLEYAN ASSOCIATION Annual Meeting

THE annual meeting of the Boston Wesleyan Association was held, Dec. 12, at 4 p.m., in the Committee Room. The meeting was called to order by the president, Joshua Merrill, and after singing, "Blest be the Tie that Binds," prayer was offered by Rev. M. S. Kaufman, Ph. D., of Brockton. The roll was called, and Pliny Nickerson, Edward F. Porter, Edward H. Dunn, Alden Speare, Francis A. Perry, Joshua Merrill, Warren O. Kyle, Chester C. Corbin, Robt. F. Raymond, Chas. R. Magee, Matthew Robson, Chas. C. Bragdon, Wm. W. Potter, Avery L. Rand, Silas Peirce, and George E. Atwood responded to their names. The records of the Association and directors' meetings for the year were read and approved. The president introduced the official visitors, as follows: New England Conference: Rev. W. C. Townsend, Greenfield, Mass.; C. D'W. Marcy, Boston. New England Southern Conference: Rev. H. D. Robinson, Mansfield, Mass.; George W. Paine, New Bedford. New Hampshire Conference: Rev. T. Whiteside, Portsmouth; Isaac Woodbury, Salem, N. H. Vermont Conference: Rev. Geo. O. Howe, Hardwick, Vt. Maine Conference: Rev. C. S. Cummings, Auburn, Me.; G. E. Jones, Auburn, Me. East Maine Conference: Rev. W. W. Ogier, Calais; C. F. Ginn, Belfast. The editor was present, but the publisher was confined to his home by severe but temporary illness. The following invited guests were present: Bishop Mallalieu, Rev. Drs. Jos. H. Mansfield, W. T. Perrin, J. W. Lindsay, James Mudge, E. M. Taylor, Dean M. D. Buell, Dean W. E. Huntington, Prof. H. G. Mitchell, Prof. B. P. Bowne, Prof. C. W. Risheil, Rev. M. B. Chapman, D. D., Prof. J. M. Barker, A. S. Weed, Esq., Revs. I. H. Packard, J. E. Robins, Geo. H. Spencer, L. H. Dorchester, E. H. Hughes, C. W. Holden, W. T. Worth, Dillon Bronson, Geo. S. Butters, M. S. Kaufman, John Galbraith, Geo. Whitaker, W. G. Seaman, and Mr. P. H. Hadley.

In the absence of the publisher, Mr. George E. Whitaker, his report was read by the secretary, showing an increase of subscribers, and a profit on the paper of \$1,555; also the report of Pliny Nickerson, treasurer, which showed that \$10,000 would be paid on the debt the current year. These reports were accepted and ordered to be recorded.

Rev. Charles Parkhurst presented his report as editor, which was accepted and placed on file. C. C. Corbin, after some remarks complimentary to the editor and the management of ZION'S HERALD, moved that the sum of \$1,500 be given as a dividend to the patronizing Conferences. Dr. C. C. Bragdon moved that this motion be laid on the table, as he thought that the money should be put into the paper. After some discussion in the matter, the motion to lay on the table was lost and the dividend of \$1,500 was ordered by unanimous vote. A. L. Rand and Silas Peirce brought up the matter of an addition to the available funds or the editor of ZION'S HERALD, but the

question was finally referred to the directors with power to make such appropriation as they deem wise.

The president appointed as a nominating committee Messrs. Dunn, Robson and Corbin. After consultation, Mr. Corbin, for the committee, presented the following nominations for officers for 1901:

President, JOSHUA MERRILL.
Vice President, MATTHEW ROBSON.
Treasurer, PLINY NICKERSON.
Secretary, CHAS. R. MAGEE.
Auditor, AVERY L. RAND.
Directors, EDWARD H. DUNN, CHARLES C. BRAGDON, EDWARD F. PORTER, SILAS PEIRCE.

The officers, as nominated, were unanimously elected.

At 5.50 the meeting adjourned, and proceeded to Young's Hotel, where the annual dinner was served. Grace was said by Bishop Mallalieu. The addresses by the delegates, in response to President Merrill's request for their opinions, criticisms and commendations of ZION'S HERALD, were mainly in praise of the paper, with some wholesome suggestions. Our space in this Christmas issue will only admit of a sentence or two indicating their attitude and position toward the paper:

Rev. C. S. Cummings said that the Maine Conference supported the paper, and sent him to the meeting because it knew how heartily he sustained the editor. He admired the HERALD because it is the only Methodist paper independent of ecclesiastical control, because it magnifies Christian character and gives to its readers the last best thought on the great truths of God. G. E. Jones said that he was glad to commend the HERALD, and he believed in its liberality and progressiveness.

Rev. W. W. Ogier said that ZION'S HERALD had greatly helped to relieve the anxiety of the people concerning the work of Higher Criticism. The East Maine Conference does not always support the editor in his pertinacity and vigor in pressing certain matters, but in the main the ministers and people were with him. He had brought five new subscribers today and meant to secure more. C. F. Ginn said that for a good many years he took the HERALD from a sense of duty, but he took it now because he wanted it. He hoped the editor would be supplied with what he needed in help and money in order to make the paper so attractive that more people would be drawn to it.

Rev. W. C. Townsend, of New England Conference, enjoyed the HERALD because it was a religious newspaper, with emphasis on both words—*religious* and *news*. The HERALD preaches the religion of St. James. He was pleased with the paper because of the courage of the editor, because it presents a living and not a dead theology, and because of its fine literary taste. He would have been better pleased if it had been more comprehensive in its politics in the recent Presidential campaign.

Rev. H. D. Robinson, of New England Southern Conference, thought that the matter of Higher Criticism confused the general reader. The ministers are delighted

with the HERALD. He feared that it was too much the minister's paper; he tried to secure subscribers, but found it difficult. G. W. Paine hoped the editor of the HERALD might be able to bring back the revival spirit of early Methodism. He especially enjoyed the Outlook, as he was a busy man and could not search the daily papers to keep informed as to the most important current events.

Rev. Thomas Whiteside thought the HERALD had dealt promptly and helpfully with the great questions which had agitated the church; it had performed a great service in the matter of Higher Criticism. There were a few within the bounds of New Hampshire Conference who wished that the editor had been more conciliatory in his treatment of the holiness people who had gone out from our churches. Isaac Woodbury said that the HERALD had been an education and inspiration to him during his long life. He liked the editor because he dared to rebuke wrong-doing in the church. He especially appreciated the Outlook, and he was sure the editor had a good assistant in "Aunt Serena," who saw so much that was interesting through her "spectacles."

Rev. George O. Howe, of Vermont Conference, found the HERALD his best assistant. It came every week and was eagerly read and often went upon its mission of good where he could not go. He had twenty-one subscribers, eight of whom were new. He had found that he could not do any better work on his charge than to put ZION'S HERALD into his homes. He believed the editor's most important work was to educate and inspire the ministers. He was glad that the editor was laying this Forward Movement so earnestly on the hearts of the ministers.

The meeting—one of the most harmonious and encouraging for many years—was brought to a close by singing the doxology.

It was confidently predicted that the Prohibition Party would cast at least 500,000 votes. The *Michigan Christian Advocate*, referring to the matter, says: "The *New Voice* gives the total vote for the Prohibition Party candidates as 205,287. This does not include six States from which no reliable figures are attainable, and of the other States only 13 are the official returns. The final total, however, will not vary much from these figures. The vote in this State is given as 9,000."

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